

BB42.7

Sp48

Columbia University
in the City of New York

LIBRARY



The
Nathaniel Currier Fund
for the
increase of the Library
Established 1908



1704
1638
1664

Henry
his Book
Pencil and

1705

~~the president~~
president

Henry De
la Roche

1795
1791
~~1794~~ 1796

Books Printed and Sold by B. Harris, at the
Golden Boars-head in Gracious-street.

War with the Devil: or the young man's
conflict with the Powers of Darkness.
In a Dialogue. Discovering the Corruption and
Vanity of Youth, the Horrible Nature of Sin,
and Deplorable Condition of Fallen Man. Also,
a Definition, Power, and Rule of Conscience, and
the Nature of true *Conversion*. To which is Ad-
ded, An Appendix, containing a Dialogue be-
tween an old *Apostate*, and a Young Professor,
Worthy the Perusal of all, but chiefly In-
tended for the Instruction of the Younger sort.
By B. Keach. Price Bound One Shilling.

Come and Welcome to Jesus Christ. Or, a
Plain and Profitable Discourse On *John 6.*
Verse 38. Shewing, the Cause, Truth, and
Manner of the Coming of a *Sinner* to *Jesus*
Christ; with his Happy Reception, and blessed
Entertainment. Written by *John Bunyan*, Au-
thor of the *Pilgrims Progress*: Price Bound
One Shilling.

The Accomplish'd Ladies Delight, in Pre-
serving, Physick, Beautifying, and Cookery;
containing, 1. The Art of Preserving and
Candying Fruits and Flowers; and making all
sorts of *Conserve*s, Syrups and Jellies. 2. The
Physical Cabinet; or excellent Receipts in
Physick and Chyrurgery; with Beautifying
Waters to adorn the Face and Body; and also
some excellent Receipts Relating to the Fe-
male Sex; and the true Receipt for making
that famous Cordial Drink, Daffy's Elixir *Se-
latis*. 3. The Compleat Cook's Guide, or
Directions for Dressing of Mutton, Fowl, and
Fish, both in the English and French Mode;

With all Kinds of Sauces and Salads, &c. &c. &c.
long Pyes, Pasties, Tarts and Custards, and the
Forms of many of them. Price Bound 12 d.

1. The Fables of Young Esop; with their
Morals; Illustrated with Forty Cuts, applic-
able to each Fable; together with a Mytho-
logical and copious History of his Life and
Death, exemplifying the Vanity of the Pas-
sions of the Mind. The Fables in Verse Ac-
commodated to the meanest Capacity, to render
their Morals more Facile and Delightful. Be-
ing a Pocket Companion of Use to All, (espe-
cially Youth.) The 4th Edition Correct. The
Author B. H. Price Bound Six Pence.

The Holy Bible in Verse, Containing the
Old and New Testaments, with the Apocrypha.
The whole containing above a Thousand Lines,
with Cuts. Price Bound 3 d.

The Parents Gift: Being a choice Collection
of God's Judgments and Mercies. With Hymns
of Praise, Prayers, and Graces. Very Delight-
ful for Children to Read, instead of Profligate
and Vain Stories. Price Bound and Gilt 3 d.

A Choice Drop of Honey, from the Rock of
Christ: Or, a short word of Advice to all
Christians in order to a thorough Reformation.
Price stich'd in blue Paper 2 d.

The Passion of our Blessed Lord and Savi-
our Jesus Christ, or Cryes of the Son of God,
digested from the Works of the Late Rever-
end Dr. Harnet, and others. Price stich'd 2 d

A comforting Piece for Communicants. With
Prayers, Exhortations, Contemplations, & Me-
ditations, before, at, and after the Receiving the
Sacrament of a Crucify'd Jesus. Price stich'd
in blue Paper 2 d.



Spira by Slavish Feare doth Truth Deny.
And sets his Trembling Hand to Popery.

A
RELATION
OF THE
Fearful Estate
OF
FRANCIS SPIRA.

After he turn'd Apostate from the
Protestant Church to Popery.

Compiled by Nath. Bacon, Esq;

To which is added, K. James the First's Prophetical Curse, upon any of his Race, that should Apostatize to the Church of Rome. With several dreadful Examples of God's Judgments on Persons of all Degrees, that have, for Fear, or Worldly Interest, forsaken the true Religion which once they professed. Together with the *Lamentation of the Great Origen*, for his Fall, when he was again received into the Church.

LONDON, Printed and Sold by Benj. Harris
at the Golden Boar's-Head, in Grace-church-
-P'rs, 1700.

Annex 7d

13-18512

B942.7

SP45

32
Am

TO THE
READER.

Touching this New Edition with
Additions.

THE Certainty, the Re-
markableness, and the
great Use of this relation of Syl-
la, has long since made it very
acceptable to the sober part of
the World; so that it has been
Translated and Publish'd (as I

To the Reader.

am inform'd) in most of the Languages of Europe: And particularly great Numbers of them have been vended in England; but being now out of Print, and I having purchased the Right of the Copy, I thought it very fit to Reprint it; for certainly never was there more need, to Conserve the Memory of such *awakening Examples*, than in our present drowsie Age, wherein an Apostatizing Spirit seems to be let loose, and not a few are ready to shift their Religion (as Seamen do their Sails) with every Wind; when there is such an hankering after the Flesh-pots of *Egypt*, and the Vines of *Sodom*, and the Grapes of *Gomorah*, and the loathsome old wrinkled diseased Strumpet of *Rome*, (long since Carted with deserved

To the Reader.

deserved shame out of the *English* Nation) begins with a little new Painting to look so lovely in some Peoples Eyes, that if we may guess at their Affections by their Actions, they are already half Enamoured of her Superstitions and Idolatries, and could be content to prostitute their Souls to her destructive Embraces.

Let such falling Stars, whilst in this faithful Looking-glass they view Spira's dreadful Condition, read the Consequences of their own Apostacy. God will not be mocked: There's no dissembling with Heaven, no Masquerading with the All-seeing Eye of Divine Vengeance, which, sooner or later, will assuredly lay hold on them.

To make this little Treatise more Serviceable, I have procured

To the Reader.

ted divers notable Presidents of
Gods Judgments, visibly inflicted
on the like Sinners, to be added
thereto, from several ap-
proved Authors.

Apostacy is a Sin most odious both to God and Man. 'Twas that first made Devils. *The Angels* (saith the Apostle) which kept not their first Estate, but left their own Habitation, be hath re-
served in everlasting Chains under Darkness, unto the Judgment of the Great Day, *Jude* the 6th. And certainly those who Imitate Lucifer in this kind, may justly be said to be of their Father the Devil; and must expect their Por-
tion with him in the Firey Lake, in the next World, if they should escape Divine Vengeance (as for the most part they do not) on this side the Grave.

Hence

To the Reader.

Hence it is that the Zeal of our Protestant Ancestors thought fit, by an Act of State, to Brand this horrid Sin, with the Character of the most heinous Guilt, and grievous Punishment, making it no less than *High-Treason*, for any Subject of this Kingdom (of whatever Estate or Degree) that hath been Educated in the true Reformed Religion of the Church of *England*, by Law Established, to be willingly reconciled to the Church of *Rome*, as appears by the Statute 3 *Jacobi*, Ch 4. Sect. 23. A Law to this Day in Force, and well worthy, the regards of all those whom it may concern.

Nor was the Zeal and Resolution of that Wise and Learned Prince, King *James the 1st.* of glorious Memory, less to be appla-

To the Reader.

ded, of which we have a Signal Instance, Recorded by a Reverend Judge to Posterity, viz. That in the Second year after King James's coming into England, there being a Rumour spread, as if he intended, or were inclinable, to grant the Papists a Toleration, his Majesty was offended thereat; as esteeming it a very great Scandal on a Protestant Prince; and having assembled divers of the Nobles, he there Publickly declared, That he never had such a Thought, and that he would venture the best Blood in his Body for the Protestant Religion; Solemnly adding a Curse upon any of his Race, that should Aporatize to the Church of Rome, saying, If any of my Posterity shall embrace any other than that true Religion which I now profess, I pray God

To the Reader.

God to take them out of the World—
(See Crooks Reports, 2 Jacobi.

It was in the beginning of the Year 1683, that I new Published the Relation of the Fearful Estate of *Francis Spira*, with the fore-going Epistle, to prevent (as much as in me lay) that Torrent of Apostacy, that then was flowing in upon the Nation, like a mighty Deluge, ready to over flow and bear down all before it. And it was then as much as I durst say, and more than they would allow to be said afterwards. For Dr. Sharp (the now most Reverend Arch. Bishop of York) having in one of his Sermons made mention of that Curse of King *James the First*, which I have here before recited; K. *James the Second* being conscious to himself, of being an Apostate.

To the Reader.

Apostat from that Religion in
which he was brought up, and
which was profest by his Father
and Grand-father, found himself
so nearly touch'd thereby; that
he sent a Mandate to the Bishop
of *London*, to suspend the said
Doctor *Sharp* from Preaching;
which the Bishop of *London* see-
ing no reason for, insomuch as
the Doctor had Transgressed no
Law, refused to do; as being
what by Law he could not:
Upon which that King, who
was for advancing his Dispen-
sing Power above all Law, was so
Enrag'd, that he Erected an Extra-
Judicial Ecclesiastical Court, to sus-
pend the Reverend Bishop, which
they also did; who in all that
affair, had Acted little unworthy of
that Zeal and Piety which he
had always professed; and of that
Noble

To the Reader.

Noble Stock from which he is descended. This mighty Indignation of King *James* the Second, against the repeating this Male-diction of his Grand-fathers, gave me an occasion of considering it a little more sedately ; and by comparing it with what has since befallen his two unhappy grand Children, (not to mention his own Son, King *Charles* the First) who tho' himself a Protestant, yet was so Uxorious a Husband to his Queen, that he granted the *Papists* more Liberty on her account, than was either consistent with the Laws of the Land, or the Welfare of the Protestant Religion, which was so undermined in *England*, in his Reign, that at last things broke out into a bloody War ; the end of which was Fatal to the Nation ; and surprised

To the Reader.

surprisingly Tragical to that unfortunate King ; which Encouraged the Rebels in Ireland to Massacre above two Hundred Thousand innocent Protestants in Cold Blood ; for which a Commission was pretended by them, under that King's Broad-Seal ; but whether it were so or no, must be left to that day, in which all Secrets will be made Manifest : I Say, (not to mention this great Lenity of King *Charles* the First, to the *Papists*;) it is notorious enough that the Grand-father's Curse took hold of both the Grand-children, *Charles* and *James* the Second, for their Apostatising from God's true Religion, unto Popery : King *Charles* the Second did indeed Dissemble in it, in his Life-time ; for being an Effeminate Prince, and Entirely

To the Reader.

Entirely given up to his Pleasures, he was not very Solicitous about any Religion at all ; and provided he could but Enjoy those Pleasures to which he had Devoted himself, he was not thoughtful what became of Religion : But if we may judge of his Life by his Death, (when Men least of all dissemble) that little Religion which he had was *Popery* : 'Twas that which he Lov'd best, tho' he wanted either Courage, or Zeal, or Both, to hazard his Kingdom, by setting it up, as his Brother *James*, afterwards did : And therefore the *Papists* (not to say his Brother) took care to send him out of the World, for one that should do their Business better, to be set up in his Room : And thereby his Grand-father's

Com-

To the Reader.

Communion was made good upon him, That for Embracing another Religion, he was taken out of the World: And tho' some are willing to believe he died a Protestant, because he went under that Denomination, yet his Receiving the Communion on his Death-Bed from Father Huddleston, a Popish Priest, after the manner of the Church of Rome, is too great a Demonstration of his being one of that Communion. And thus, by the Just Judgment of God (whose ways are inscrutable, and his Judgments past finding out) he fell (according to his Grand-fathers Prayer) for Embracing the Romish Religion; by their hands (as there is great Reason to believe) whose Religion he fell away to, because they thought him,

To the Reader.

him too Remiss in his Zeal for it. Tho' in truth he did them more Service by those under-hand Methods, he took to promote it, than his Brother cou'd do by his more Publick Espousing it.

King *Charles* the Second being gone, and King *James* come to the Crown, he openly Professes his Apostacy in Embracing another Religion, than that true one, which his Grand-father Profess'd; and he has found by Experience, that God is no Respecter of Persons, but such as a Man Sows, such shall he Reap, whether he be Prince or Peasant; and therefore this Solemn Malediction, or Curse of his Grand-father (which seems to have been Prophetical) follow'd him, and has turned him out

To the Reader.

out of the Kingdom, tho' (through the long suffering of God) not yet out of the World, which two Examples are another, fresh Instance, how dangerous a thing it is for any Persons, tho' of the Highest Rank, to Apostatize from the good ways of God, and to Embrace that Religion, with which God has a Controversie, and which in his due time he will utterly over-turn. And tho' by the coming in of that Chosen Instrument, in the Hand of God, our Gracious K. *William*, (whom God long preserve as a Blessing to these Nations) Popery has received such a Blow, that one wou'd think their shou'd be no danger of Apostatising to Popery any more ; yet the Devil, and his Instruments the *Je-
sus*, are Busy, and Industrious.

To the Reader.

ever to Promote it, tho' under several Disguises: And whilst they are bringing up a Sham-prince of *Wales* on the other side of the *Water*, they seem to be Confident of turning the Point some time or other. And therefore it Concerns us all to Stand upon our Guard, and to take Heed of the very Beginnings of Apostacy; which I fear is Creeping upon too many, by Inensible degrees: For, to grow Cold and Careless in the Profession of Religion, is one Degree of Apostacy; and may and will (without Divine Grace Interpose) lead a Man into all the rest.

Before I Conclude this Epistle, I think fit to acquaint the Reader, that this true Relation of the Fearful Estate of *France*, *Spain*, has found such good Acceptance,

To the Reader.

ceptance, that it has occasioned a Surreptitious Relation to be Published to the World, under the name of a *Second Spira*: Which as it is without any Foundation of Truth, so it is a great Abuse to the World, and an imposing upon the Credulity of Unweary Readers; and whatever the Design may have been, is but making the truth of God, beholding to a Lie, which is Expressly Condemned by the Apostle, *Rom. 3. 7. 8.* But among the many examples recited in this Book, there are none but what are of approved Verity, and well attested: Yea, so far am I from Imposing on the Reader by Fictitious Relations, that I would to God there were not so many real Instances of this kind: And that Apostacy had

To the Reader.

had not left such visible Marks behind it in the Wicked Lives, and Despairing Deaths of so many Miserable Souls, as it has done.

I have also farther to inform thee, Reader, that I have in this Edition added another very true, and yet very Tremendous example of Gods Justice upon a Person, for Sining against Light and Knowledge, which I think is as remarkable as any thing that has happened of this Nature for these Hundred Years: And this is no example brought from Foreign Parts, but a thing Transacted at our own Doors: The Person who was the sad Subject whereof, was particularly well known to my self, and to very many others, at this time living in London; the place of his last

Há-

To the Reader.

Habitation being no farther off than Spyle-fields : He was a Man of a Strong and able Body, bold and Confident, and of a great Presence of Mind ; but, *A wounded Spirit, who can bear !* For thou wilt find in the Relation that when God came to contend with him, he was so distracted with Terrors that he was reduc'd to a meen Skeleton, and made the lively Image of despair. But I will not anticipate in this Preface what thou shalt meet with in the Book, but refer thee to the Relation it self.

I shall only add my Wishes and Prayers, That past Examples may prove future *Warnings*, and all that Read these Signal Instances of God's Judgments, may thereby come to see the danger of Apostacy, and hold

To the Reader.

hold fast the Truth, and not depart into the ways of Baal-Pear,
or lick up the Vomits of Asbdod,
but conserve the pure Faith, and walk answerable thereunto in
their Conversation, which will bring a Blessing in Life, and Comfort in Death, and Glory to Eternity.

Thine,

B. H.

Tenth of May,

1700.

There is now made publick for general Good, that famous Medicine, called, Aqua-anti-Torminalis ; being an incomparable Water against all manner of Gripings of the Guts, Wind-Cholick, or Dry-Belly-Ach ; having in a little time restored several to the use of their Limbs, which has been taken from them by such terrible Distempers. It's safe for Children in the Month, who are subject to Wind, Gripings, &c. and for Wet Nurfes, who for want of taking such proper Medicine, often cause Infants to suffer. It is put up in Glass Vials, containing a quarter of a Pint, Price 1 s. 6 d. With Printed Directions for it's use. And to prevent Counterfeits, is sold by B. Harris Bookseller, at the Golden Boar's Head in Gacious Street.

A Dialogue between a Blind Man and Death : By Richard Standfast late Minister of Christ-Church in the City of Bristol. Also, the Great Assize ; or Christ's Certain and Sudden appearance to Judgment : Being Serious Considerations on these Four last things, Death, Judgment, Heaven, and Hell : By John Bunyan, Author of the Pilgrim's Progress. Price stetch'd in blue Paper 2 d. Sold by B. Harris, above-laid.

The Preface.

FOR the Truth of this History insuing, besides Circumstances of Place, Person, Time, Occasion, so exactly Observed, I refer my self to the Relation of those Godly Men, who in several Languages, have manifested to the World the several Passages thereof: And although I am not Ignorant, that at the first they were not only not Credited, but also Discredited and Slandered, by such as found them to be a blur to the Roman Profession, yet they lost not their Lustre thereby; but being acquitted by many Compurgators of several Nations, and some of the Romish Religion, being all of them Spectators of this Tragedy, it occasioned not only a farther Manifestation and Confirmation of the Truth, but also a large and more frequent Confluence, to see that which they had formerly only heard of. This partly appeareth out of the succeeding

B

Story:

The Preface.

Story : But more fully out of an *Apology* written by Vergerius, Bishop of Justinople, who was accused for dispersing the Fame of his Example to the stain of Popery, in which *Apology* to N. Rottan, Suffragan of Padua, is shortly and plainly declared what was said, what was done, and who were present: If that it be demanded, what moved me to compile this *Treatise of Spira*, tell them, that it should teach Fear and Reverence ; and indeed, among all those that came to see him, few or none returned unshaken. Vergerius in his first *Epistle* saith, I would fain go see him again, but I exceedingly fear and tremble: and in his *Apology* saith, It is such a rare Example, as I would willingly go to the farthest parts of the World to hear or see the like. The Lady Jane to her Fathers Chaplain (that had fallen into Spira's Sin) saith, Remember the lamentable Estate of Spira. I acknowledge, that there hath been formerly a Book published in English, on this Subject; but as far as I can learn (for I could not get one of them) it was not so vari-

The Preface.

various and large as this Treatise, and as I have heard, a Translation of only one of the Tractates, whence in part I gathered this Discourse. Concerning my Care and Fidelity herein, I may truly say, without changing Colour, That not one Sentence of all this Work attributed to the Person of Spira, but it hath its warrant either from the Epistles of Vergerius and Gribaldus, Professors of Law at Padua, ; or from the Discourses of Henry Stringer a Scotchman, Sigism. Gelons a Transilvanian, and Mart. Bocha a Divine of Bazil: I have taken no other Liberty than as a Relator, to weave the aforesaid Discourses together, so as those who under several, were accounted several, I here make one intire History, connected by due succession of time and occasion, as punctually as could be aimed at, by the Circumstances noted in the Writings of those, Holy and Learned Men before-named.

Extraordinary Examples of Divine Justice, G O D never intended for a Nine Days Wonder ; else would he when he ex-

The Preface.

emplified Lot's Wife, have turned her into a Statue of melting Snow, not of lasting Salt ; which stood as Josephus tells us, till his Age, after the Destruction of Jerusalem ; and as some Travellers Report, still at this Day, ut quoddam hominibus præstaret condimentum quo sapient unde illud caveatur exemplum : Aug. de Civit. Dei, lib. 16. cap. 30. for a season against Corruption, a preservation against Apostacy. This Tragedy, when fresh and new, was the Conversion and Confirmation of sundry Worthies, Vergerius, a daily Spectator thereof, forsaking a rich Bishoprick of Justinopolis, and Tents of Antichrist, went to Bazil, and Died a worthy Protestant : many Nations had Eye Witnesses of their own Students then in the University of Padua, who penne the Story, the Copies whereof are frequently revived : our English ones were very Defective, and now worn out of Sho's and Hands ; sundry Manuscripts of this abroad, imperfect ; which moved me to compare this Labour of a worthy Gentleman (who faithfully translated it out of Italian,

The Preface.

Italian, French, and Dutch Letters) with the Latine of Cælius Secundus, Curius, Mattheus Gribauldus, Professors of the Civil Law in Padua: Segismond Gellons a Transilvanian, Henricus Scotus, all daily Visitors of Spira, and find it accord with them. Touching Spira's Person, I find most learned Writers do incline to the right and hopeful Hand; moved by his sweet, humble, and charitable Speeches; some few desperate ones excepted, that fell from him in some little Agonies, which kept him fasting and watching about Six Months space, eating nothing but what was forc'd down his Throat. The sum of Calvins and Borrhons their Counsel is, (who write largely of the use of this pattern) that all learn to take heed of Backsliding, which God's Soul abhors: and not to dally with Conscience, an Hell on Earth, if justly incensed; more to be feared than the Spanish Inquisition, or all the Strapadoes and Torments in the World; and to take heed of Spira's principal Errors: Which were to dispute with Satan over-busily in time of Weakness, especially to Reason, and con-

The Preface.

clude from present Sense to God's past Reprobation and future Damnation: both which is hard, if possible for any Man to determine in his own, much more in others cases: So commanding thee to his Grace, who is able to establish thee to the end, I bid thee farewell, and hope well, while the space of Grace lasteth: *Dum Spirās, spera*; so mayst thou take good, and no hurt, by the Reading this terrible Example.

N. B.

TO

TO THE
AUTHOR and READER
OF THIS
HISTORY.

SOME scattered Parcels of this Story lay
In foreign Leaves, which had it not found a
(way

Thus to collect, had [been an obvious prey,
[never seen the day.

Reader, wouldst see how finning 'gainst the
Will quench and leave the Soul in a sad night
Of discontent? Come hither then, look here,
And learn all such light quenching sins to fear.

Reader, wouldst see the comfort breathing Spi-
To grieve, what endless grief it doth dement?
Come hither then, look here,
Here see a Soul that's all Despair; a Man
All Hell, a Spirit all Wound; who can

A wounded Spirit bear? (feel)
Reader, wouldst see [what may'st thou never
Despair, Racks, Torments, Whips of burning
(Steel,

Come then, look here !
Behold this Man, this Furnace in whose heart
Sin hath created Hell : Oh, in each part,
What Flames appear !

His Thoughts all Stings ; Words, Swords ;
Brimstone, his Breath ;
His sight Flames; Wishes, Curses; Life a Death ;
A Thousand Deaths live in him, he not Dead,
A breathing Course in living scalding Lead :
And yet he lives our Monument to tell
How black are quenched Lights ?
Quencht Joys are double Frights,
Black Days are double Nights.
Heav'n Tasted, Lost, a double Hell.

I've call'd thee, Reader, pray so be,
Read this, that others Read not thee.

Legas Historiam.
No fas Historia.

M. N.

A

A

RELATION

Of the Fearful Estate

OF

FRANCIS SPIRA.

IN the Year 1548. when the Glorious Sun of the Gospel was but newly risen in *Europe*, in the days of the Reign of *Edward* the sixth of that Name, King of *ENGLAND*, in the Territory, and under the Jurisdiction of the City of *Venice*, being the very border of *Italy* in the Town of *Citadella*, lived one *Francis Spira*, a civil Lawyer, an Advocate of great Rank and Esteem, being of great Experience, of Carriage circumspect and severe, his Speech grave and Compo-

31. *A Relation of the Fearful*

sed, his Countenance Sharp and Auster, every way befitting that Authority whereunto he was advanced ; endow'd with outward Blessings of Wife and Eleven Children, and Wealth in Abundance. What his worst Parts were, I have no other Warrant than his own Words, which, if not tainted over-much with the Bitterness of a desperate Mind, and bearing a Countenance rather of Passion, than of sober Confession, may seem to add a period to all farther Commendations.

I was (faith he) excessively Covetous of Money, and accordingly applied my self to get by Injustice, corrupting Justice by Deceit, inventing Tricks to delude Justice ; good Causes I either defended Deceitfully, or sold them to the Adverfary Perfidiously ; ill Causes I maintained with all my Might ; I wittingly opposed the known Truth ; and the Trust committed unto me, I either betrayed

trayed or Perverted. Thus having worn out Forty Four Years, or thereabouts, and the News of the New, or rather, newly revived Opinions of *Luther*, coming into those Parts, represented an Object of Novelty unto him, who being as desirous to know, as he was famous for Knowledge, suffered not these wandering Opinions to pass unexamined ; but searching into the Scripture, and into all Books of Controversies that he could get, both Old and New, and finding more than Fame or Opinion, he began to taste of Nature so well, as he Entertains, Loves, and Owns them at length ; and with such Zeal, as he became a Professor, yea, a Teacher of them, first to his Wife, Children, and Family ; and after to his Friends, and familiar Acquaintance, and in Comparison, seemed to neglect all other Affairs ; intending ever to press this main Point, that *We must wholly and only depend on the free and unchangeable Love of GOD in the Death of Christ, as the only*

only sure way to Salvation : and this was the sum of all his Discourse, and this continued for the space of Six Years, or thereabouts, even so long as the Fire could keep it self within private Walls ; but at length, it brake forth into publick Meetings, so as the whole Province of *Padua* dawned by the Lustre thereof. The Clergy finding their Trade of the Pardons to decay, and their Purgatory to wax Cold, began to bestir themselves ; glossing their Actions, first, with calumnious Aspersions upon the whole Profession ; then more plainly striking at *Spira* with grievous Accusations.

And to effect their purpose, some promise Labour, others Favour, some Advice, others Maintenance ; all join to divide either his Soul from his Body, or both from God.

Now was *John Casu*, the Pope's Legate, resident at *Venice*, being by Birth a *Florentine*, and one that wanted neither Malice against those of this way,

way, nor Craftiness to effect his malicious Purposes ; to him these Men repair with out-cries against Spira, that he was the Man that condemned the received Rights of the Church, deluded the Ecclesiastical Power, and scandalized the Policy thereof ; one of no mean Rank, being a Man of Account and Authority, and thereunto learned in the Scriptures, elegant in Speech, and in one Word, a dangerous *Lutheran*, having also many Disciples, and therefore not to be despised.

At this began the *Legate* to cast his Eye on the terrible Alteration that lately had happened in *Germany* ; where, by the means of one only *Luther*, the *Romish* Religion had suffered such a Blow, as that it could neither be Cured by Dissimulation, nor Defended by Power ; but the Clergy must either mend their manners, or lose their Dignities. On the other side, when he saw how propense the common People inhabiting in the bordering

ing Country of *Italy*, were to entertain those new Opinions, now thought it no time to dispute or perswade, but with speed repairs to the Senate, and procures Authority from them to send to *Spira*.

Spira by this time had considered with himself of the Nature of his Courage, how evident and notorious it was, and therefore subject to be envied by such as neither liked his Person nor Religion: He perceived that his Opinions were neither retired nor speculative, but such as aimed at the *Romish* Faction, and a change of Policy; and that his Enemies wanted neither Power nor Occasion to call him to an Account in Publick, when he must either Apostatize, and shamefully give his former Life, yea, his own Conscience the Lie, or endure the utmost Malice of his deadly Enemies; or forsake his Wife, Children, Friends, Goods, Authority, yea, his dear Country, and betake himself to a Foreign People,

people, there to endure a Thousand Miseries, that do continually wait upon a voluntary Exile.

Being thus Distracted, and tossed in the restless Waves of Doubt, without Guide to trust to, or Heaven to fly to for Succour, on the sudden, GOD's Spirit assiting, he felt a Calm; and began to Discourse with himself in this Manner :

'Why wandrest thou thus in uncertainties, unhappy man ? Cast away fear, put on thy shield, the shield of Faith : Where is thy wanted courage, thy goodness, thy constancy ? Remember that Christ's Glory lies at the stake : Suffer thou without fear, and he will defend thee, he will tell thee what thou shalt answer ; he can beat down all danger ; bring thee out of Prison, raise thee from the dead : Consider Peter in a Dungeon, the Martyrs in the Fire ; if thou makest a good Confession,

'thou

‘ thou may’st indeed go to Prison,
‘ or death, but an eternal reward in
‘ Heaven remains for thee. What
‘ hast thou in this World comparable
‘ to Eternal life ; to Everlasting hap-
‘ piness ? If thou dost otherwise, think
‘ of the scandal ; (common people
‘ live by example, thinking what-
‘ ever is done is well done) fear the
‘ loss of peace and joy, fear Hell,
‘ death and eternal Wrath ; or if the
‘ flesh be so strong, as to cause thee
‘ to doubt of the Issue, fly thy Coun-
‘ try, get thee away though never so
‘ far, rather than deny the Lord of
‘ Life.

Now was *Spira* in reasonable quiet,
being resolved to yield to these weighty Reasons. Yet holding it Wisdom
to Examine all things, he Consults
also with flesh and Blood, thus the
Battel doth Renew, and the Flesh
‘ begins in this manner ; Be well Ad-
‘ vised, fond Man, consider Reasons
‘ on both sides, and then Judge : How
‘ anſt

canst thou thus overcome thy Sufficiency, as thou neither regardest the examples of thy Progenitors, nor the Judgment of the whole Church? Dost thou not consider what Misery this thy Rashnes\$ will bring thee unto? Thou shalt lose all thy Substance, gotten with so great Care and Travel, thou shalt undergo the most Exquisite Torments that Malice it self can devise, thou shalt be counted an Heretick of all, and to Close up all, thou shalt die shamefully. What thinkest thou of the Loathsome stinking Dungeon, the bloody Ax, the burning Faggot, Are they delightful? Be wise at length, and keep thy Life and honour; thou mayst live to do much good, to good Men, as God Commands thee; thou mayest be an Ornament to thy Country, and put case the Countries loss would be of small esteem with thee, wilt thou bring thy Friends also into Danger? thou hast begotten Children, wilt thou

thou now cut their Throats, and
inhumanely Butcher them, who may
in time bring Honour to their
Country, glory to God, help and
Furtherance to his Church? Go to
the *Legat*, weak Man, Freely confess
thy Fault, and Help all these Mis-
series. Thus did the cares of this
World, and the Deceitfulness of
Riches, Choak the good Seed that
was formerly Sown: So as fearing,
he Faints, and yields unto the Al-
lurements of this present World;
and being thus Blinded, he goes to
the Legate at *Venice*, and Salutes him
with this News.

Having for these divers years enter-
tained an opinion concerning some Arti-
cles of Faith, contrary to the Orthodox,
and received Judgment of the Church,
and uttered many things against the
Authority of the Church of Rome, and
the universal Bishop; I humbly acknow-
ledge my fault and Error, and my folly
in mis-leading others; I therefore yield
my

and myself in all obedience to the Supreme
Bishop, into the Bosom of the Church of
Rome, never to depart again from the
Traditions and Decrees of the holy See ;
to whom am heartily sorry for what is past, and
fervently humbly beg pardon for so great an of-
fense.

The Legate perceiving Spira to
be a saint, he pursues to the utmost ; he
causes a Recitation of all his Errors
to be drawn in Writing, together
with the Confession annexed to it.
And commands Spira to Subscribe his
Name thereto, which accordingly he
did ; then the Legate commands him
to return to his own Town, and there
to declare this Confession of his, and
to acknowledge the whole Doctrine
of the Church of *Rome*, to be Holy
and True, and to abjure the Opinions
of *Luther*, and other such Teachers,
as False and Heretical ; ' Man knows
the beginning of Sin, but who bounds
the Issues thereof ? ' Spira having once
lost Footing, goes down again, he
cannot

cannot stay, nor gain-say the *Legate*, but promiseth to accomplish his whole Will and Pleasure : he soon addresseth himself for his Journey : and being onward in the way, bethinks himself of the large spoils he had brought away, from the conflict with the *Legate* ; what Glorious Testimony he had given of his great Faith and Constancy in Christ's Cause ; and to be plain, how impiously he had denied Christ and his Gospel at *Venice* ; and what he promised to do farther in his own Country : and thus, partly with Fear, and partly with Shame, being confounded, he thought he heard a Voice speaking unto him in this Manner :

‘ *Spira* ! What dost thou here ?
‘ whither goest thou ? hast thou, un-
‘ happy Man, given thy Hand-writing
‘ to the *Legate* at *Venice* ? yet sec-
‘ thou dost not Seal it in thy own
‘ Country. Dost thou, indeed, think
‘ Eternal Life so mean, as that thou
‘ prefer-

preferrest this present Life before it ? Dost thou well in preferring Wife and Children before Christ ? Is the windy Applause of the People, better, indeed, than the Glory of God ? and the Possession of this World's Good, more dear to thee, than the Salvation of thine own Soul ? Is the small use of a Moment of Time more desireable, than Eternal Wrath is dreadful ? Think with thy self, what Christ did endure for thy sake, is it not equal thou shouldst suffer somewhat for him ? Remember Man, that the Sufferings of this present Life, are not comparable to the Glory that shall be Revealed. If thou Suffereſt with him, thou shalt also Reign with him : thou canſt not answer for what thou haſt already done ; nevertheless, the Gate of Mercy is not quite Shut. Take heed that thou heapest not Sin upon Sin, leſt thou Repent when it be too late.

Now

Now was *Spira* in the Wilderneſſe of Doubt, not knowing which way to turn him, nor what to do ; yet being arrived in his own Country, and amongſt his Friends, considering what he had done, and what he had farther promised to do, and how the Terror of God on the one ſide, and the Terror of this World on the other ſide did continually Rock him ; and therefore he desired of them Advice in this ſo doubtful a Case : His Friends, upon ſmall Deliberation anſwered, that it was requisite he ſhould take heed that he did not in any wife betray his Wife and Children, and all his Friends into Danger ; ſeeing, that by ſo small a matter as the reciting of a little Schedule, which might be done in leſſe ſpace than half an Hour, he might both free himſelf from preſent Danger, and preſerve many that depend upon him ; adding moreover, that he could get no Credit in relenting from that which he had already in the greateſt part formed before the Legate at *Venice*, and

and that in the perfect accomplishing thereof, little or no discredit could arise, more than what by the former Action already he had sustained ; on the other side, if he did not perform his Promise made to the *Legate*, he could neither discharge himself of the Shame which he had already incurred nor avoid far more heavy and insupportable Injuries, than probably he should have Endured, if he had persisted obstinately in his former Opinions.

This was the last Blow of the Battel, and *Spira* utterly Overcome, goes to the *Prætor*, and proffers to perform his Promise made to the *Legate*, who, in the mean time, had taken order to have all things ready, and had sent the Instrument of Abjuration, Signed by *Spira*, to the *Prætor*, by the Hands of a certain Priest. All that Night the miserable Man wears out with restless Cares, without any Minute of Rest ; the next Morning be-

ing

ing come, he gets up, and being ready, he desperately enters into the publick Congregation, where Mass being finished, in the presence of Friends and Enemies, and of the whole Assembly, being by estimation near Two Thousand People, yea, and of Heaven it self, he recites that infamous Abjuration, Word for Word as it was Written: It being done, he was Finned at Thirty pieces of Gold, which he presently paid; Five whereof were given to the Priest that brought the Abjuration, the other Twenty-Five were employed towards the making of a *Shrine* to put the *Eucharist* in; then was he sent Home, restored to his Dignities, Goods, Wife and Children: No sooner was he departed, but he thought he heard a direful Voice, saying to him, 'Thou wicked Wretch, thou hast denied me, thou hast renounced the Covenant of thy Obedience, thou hast broken thy Vow, hence Apostate, bear with thee the Sentence of thy Eternal

'Dam-

ib
m
w
ven
was
F
ich
ere
the
ive
n
to
nil-
ted,
eful
ked
hou
thy
thy
with
rnal
am-
Darnation. He trembling, and
quaaking in Body and Mind, fell down
in a Swoond : Relief was at hand for
the Body, but from that time forward
he never found any peace or ease of
Mind, but continuing in unceasant
Torments, he protested, that he was
captivated under the revenging Hand
of the Great God, that he heard con-
tinually that fearful Sentence of Christ
that just Judge, that he knew he was
utterly undone ; that he could nei-
ther Hope for Grace, nor Christ's In-
tercession with God the Father in his
behalf : Thus was his Fault ever hea-
ving on his Heart, and ever his Judg-
ment before his Eyes.

Now began his Friends, some
of them, to Repent too late of their
fash Counsel, others not looking so
high as the Judgment of God, laid
all the blame on his Melancholy
Constitution ; that overshadowing his
judgment, wrought in him a kind
of Madness : Every one censured as
C his

his Fancy led him, yet for Remedy all agreed in this, to use both the wholesome Help of Physicians, and the pious Advice of the Divines: and therefore thought it meet to convey him to *Padua*, an University of Note, where plenty of all manner of Means was to be had: This they accordingly did, both with his Wife, Children, and whole Family: others also of his Friends accompanying him, and being arrived at the House of one *James Ardin*, in St. *Leonard's* Parish, they sent for Three Physicians of most Note, who upon due Observations of the Effects, and of other Symptoms of his Disease, and some private Conference one with another, amongst themselves returned their Verdict in this Manner, *viz.* That they could not discern that his Body was afflicted with any Danger or Distemper Originally from it self, by reason of the over-ruling of any Humour; but that this Malady of his did arise from some Grief or Passion of his Mind; which being

being over-burthened, did so oppress the Spirits ; as they wanted free Passage, stirred up many ill Humours, whereof the Body of Man is full ; and these ascending up into the Brain, troubled the Fancy, shadowed the seat of the Judgment, and so corrupted it. This was the state of his Disease, and that outward part that was visible to the Eye of Nature ; this they endeavoured to reform by Purgation, either to consume, or at least to divert the course of those Humours from the Brain ; but all their skill effected nothing, which *Spira* noting, said, 'Alas poor Men ! how far wide are you ? Do you think that this Disease is to be cured by Potions ? Believe me, there must be another manner of Medicine ; it is neither Plaister nor Drugs that can help a fainting Soul cast down with the Sense of Sin, and Wrath of God ; 'tis only Christ that must be the Physician, and the Gospel the Soul's Antidote.'

The Physicians easily believed him, after they had understood the whole Truth of the Matter, and therefore they wished him to seek some spiritual Comfort. By this time the Fame of this Man was spread over all *Padua*, and the neighbour Country; partly, for that he was a Man of Esteem; partly, because as the Disease, so the occasion was especially remarkable; for this was not done in a Corner; so as daily there came multitudes of all sorts to see him; some out of Curiosity, only to see and discourse; some out of a pious Desire to try all Means that might reduce him to Comfort again: or at least to benefit themselves by a Spectacle of Misery, and of the Justice of God. Amongst these *Pantus Vergerius*, Bishop of *Justinopolis* and *Matheus Gribauldus*, deserve especially to be Named as the most principal Labourers for this Man's Comfort. They find him now about Fifty Years of Age, neither affected with the Dotage of Old-Age, nor with the uncon-

unconstant head-strong Passion of Youth, but in the strength of his Experience and Judgment ; in a burning Heat, calling excessively for Drink, yet his Understanding Active, quick of Apprehension, witty in Discourse above his ordinary Manner, and judiciously Opposite ; his Friends laboured with him by all fair means to receive Nourishment, which he obstinately gain-saying, they forcibly infused some liquid sustenance into his Mouth, most of which he spit out again, exceedingly chafing ; and in this fretting Mood of his, said, ‘ As it is true that all things work for the best to those that Love ; so to the Wicked all are contrary : for whereas a plentiful Off-spring is the Blessing of God, and his Reward, being a stay to the weak Estate of their aged Parents, to me they are a cause of Bitterness and Vexation ; they do strive to make me tire out this : I would fain be at an end ; I deserve not this dealing at their Hands, Oh !

‘ that I were gone from hence, that
‘ some Body would let out this wcar
‘ Soul.

His Friends saluted him, and asked him, what he conceived to be the cause of his Disease ; forthwith he brake out into a lamentable Discourse of the Passages formerly related, and that with such passionate Elocution, that he caused many to Weep, and most to tremble. They contrarily, to comfort him, propounded many of God’s Promises recorded in the Scripture, and many Examples of God’s Mercy : ‘ My Sin (said he) is greater than the Mercy of God. Nay, answered they, The Mercy of God is above all Sin ; God would have all Men to be Saved : ‘ It’s true, (quoth he) he would have all that he hath Elected to be Saved ; he would not have Damned Reprobates to be Saved : I am one of that Number, I know it, for I willingly and against my Knowledge denied Christ, and I

feel that he hardens, and will not suffer me to Hope.

After some silence, one asked him, whether he did not believe that Doctrine to be true, for which he was accused before the *Legate*? He answered, 'I did believe it when I denied it; but now I neither believe that, nor the Doctrine of the *Roman Church*: I believe nothing, I have no Faith, no Trust, no Hope; I am a Reprobrate like *Cain* or *Judas*, who casting away all Hope of Mercy, fell into Despair; and my Friends do me great Wrong, that they suffer me not to go to the place of Unbelievers, as I justly deserve.'

Here they began sharply to rebuke him; requiring, and charging him, that in any-wise he did not violate the Mercy of God; to which he answered, 'The Mercy of God is exceeding large, and extends to all the Elect, but not to me, or any like

to me, who are sealed up to Wrath.
‘ I tell you I deserve it, my own Con-
science condemns me, what needeth
any other Judge ? Christ came (say
they) to take away Sin, *Rom. 2. 15.*
and calling for a Book, they Read un-
to him the Passion of Christ ; and
coming to his nailing to the Crofs,
Spira said, ‘ This indeed is comforta-
ble to such as are Elected, but as
‘ for me, Wretch, they are nothing
‘ but Grief and Torment, because I
‘ Contemned them. Thus roaring
for Grief, and tossing himself up and
down upon the Bed as he lay, he en-
treated them to Read no more. As
Gribauldus was coming to see him,
Vargerius said to *Spira*, Dear Sir, here
is Doctor *Gribauldus*, a Godly and
Faithful Friend of yours, come to see
you. He is Welcome (said he) but
he shall find me Ill : *Gribauldus* repli-
ed, Sir, This is but an Illusion of the
Devil, who doth what he can to vex
you ; but turn you to God with your
whole Heart, and he is ready to shew
you.

you Mercy ; the Lord, you know, is full of Mercy ; it is he that hath said, *that as often as a Sinner shall Repent of his Sin, he will remember his Sin no more.* Consider this in the Example of *Peter*, that was Christ's Familiar, and an Apostle, and yet denied him thrice with an Oath, and yet God was merciful unto him : Consider the Thief that spent his whole Life in Wickedness, and for all that did not God graciously respect him in the last Minute of his Life ? Is the Lord's Hand now shortned that it cannot Save ? To this *Spira* answered : ' If *Peter* Grieved and Repented, it was because Christ beheld him with a merciful Eye : and in that he was Pardon'd, it was not because he Wept, but because God was Gracious to him : But God respects not me, and therefore I am a Reprobate ; I feel no Comfort can enter into my Heart ; there's place there only for Torments and Vexings of Spirit ; I tell you my case is properly mine own ; no Man was

ever in the like Plight, and therefore
my Estate is fearful. Then roaring
out in the bitterness of his Spirit, said,
It's a fearful thing to fall into the hands
of the living God; the violence of his
Passion and Action suitable, did amaze
many of the Beholders; insomuch as
some of them said with a whispering
Voice, that he was Possessed; he over-
hearing it, said, 'Do you doubt it?
I have a whole Legion of Devils that
take up their dwelling within me,
and possess me as their own; and just-
ly too, for I have denied Christ.
Whether did you that willingly or
not? (said they) ' That's nothing to
the purpose, (said *Spira*) Christ saith,
whosoever denies me before Men,
him will I deny before my Father
which is in Heaven, Christ will not
be denied, no not in a Word; and
therefore it is enough, though
Heart I never denied him.'

They observing his Distemper arising
from the lense and horror of the Pain
of Hell, asked him, whether he thought

there were worse Pains than what he endured for the present, he said ' That he knew there were far worse Pains than those that he then suffered, for the Wicked shall rise to their Judgment, but they shall not stand in Judgment, (Psal. 1.) this I tremble to think of, yet I do desire nothing more, than that I might come to that place where I may be sure to feel the worst, and to be freed from fear of worse to come.

Ay, but you are to consider (said one) that those Opinions for which you were accused before the Legate, were Impious, and therefore you are not to think you denied Christ, but rather that you confessed him, acknowledging the Infallible Truth of the Catholick Church. ' Truly (said he) when I did deny those Opinions, I did think them to be true, and yet I did deny them. —

Go to (said others) now then, believe that they are true. ‘ Now I cannot, (said he) God will not suffer me to believe them, nor trust in his Mercy; What would you have me to do? I would fain attain to this Power, but cannot, though I should presently be burnt for it. But why do you (said the other) esteem this so grievous a Sin, when as the Learned Legate constrained you to it; which he surely would not have done, if your former Opinions had been Erronious? No, good *Francis*, the Devil begets thee, let not the grievousness of thy Sin (if any such be) amaz thee. ‘ You say right, (replied he) the Devil hath Possess me, and God hath left me to his Power; for I find I can neither believe the Gospel, nor trust in God’s Mercy; I have sinned against the Holy Ghost, and God by his immutable Decree hath bound me over to perpetual Punishment without any hope of Pardon. It is true, that the greatness of Sin,

“the multitude of them, bind not
“God’s Mercy; all those Sins, that
“in the former part of my Life I
“have committed, then did not so
“much Trouble me, for I trusted
“God would not lay them to my
“Charge: Now having Sinn’d a-
“gainst the holy Ghost, God hath
“taken away from me all Power of
“Repentance, and brings all my Sins
“to Remembrance; and Guilty of
“one, Guilty of all. And therefore
“it is no matter whether my Sins
“be great or Small, few or Many;
“they be such as Christs Blood nor
“God’s Mercy belongs not to me:
“God will have Mercy on whom
“he will have Mercy; and whom
“he will he Hardeneth; this is it
“that Gnaws my Heart, he hath
“Hardned me; and I find that he
“daily more and more doth
“harden me, and therefore I am out
“of Hope; I feel it, therefore can-
“not but despair: I tell you there
“was never such a Monster as I am,

mercy

never was any Man alive, a Specie
of exceeding Misery. I know
that justification is to be expec-
ted by Christ, and I Denied and
Abjured it, to the end I might keep
this Frail Life from Adversity, and
my Children from Poverty : And
now behold how Bitter this Life is
to me, and God only knows what
shall become of this my Family ;
but sure no good is like to Betide
it, but Worse and Worse, and
such a Ruin at Length, as one
Stone shall not be left upon another.
But why should you (said Gribaul-
dus) Conceit so deeply of your Sin,
seeing you cannot but know, that
many have denied Christ, yet never
fell into Dispair ? Well (said he)
I can see no ground of Comfort
for such, neither can I Warrant
them from God's Revenging hand
in Wrath, though it pleaseth God,
yet to suffer such to be in Peace ;
and besides, there will a time of
Danger come, and they shall be

tho-

' thorowly Tried ; and if it were not
' so, yet God is just in making me
' an Example to Others, and I can-
not Justly Complain ; there is no
' Punishment so great but I have
' Deserved it ; for this so Heinous
' Offence, I assure you it is no small
' matter to deny Christ, and yet it
' is more Ordinary than commonly,
' Men do conceive of, it is not a
' Denial made before a Magistrate,
' as it is with me, for as oft as a
' Christian doth Dissemble the known
' Truth, as often as he approves of
' false Worship by presenting himself
' at it, so often as he doth not
' things worthy of his calling, or doth
' such things as are Unworthy of his
' calling, so often he denies Christ ;
' thus did I, and therefore am Justly
' Punished for it. Your Estate (quoth
Gribaudus) is not so Strange as you
make it : Job was so far gone, that
he complained God had set him as a
mark against him ; and David that
was a Man after Gods own Heart,

complained often that God had forsaken him, and was become his Enemy ; yet both received Comfort again. Comfort your self therefore, God will come at Length, though he seem far off.

‘O Brother’ (answered *Spira*) ‘ I believe all this, the Devils believe and Tremble ; but *David* was ever Elected and Dearly beloved of God ; and though he Fell, yet God took not Utterly away his Holy Spirit, and therefore was heard when he Prayed, *Lord take not thy Holy Spirit from me.* ‘ But I am in another case, being ever Accursed from the presence of God ; neither can I Pray as he did, because his Holy Spirit is quite Gone, and cannot be Recalled, and therefore I know I shall live in continued Hardness so long as I Live : Oh ! that I might feel but the least Sense of the Love of God to me, though but for one small Moment, as I now fell his heavy

‘heavy Wrath, that Burns like Tort-
‘ments of Hell within me, and af-
‘flicts my Conscience with Pangs un-
‘utterable : Verily Desparation is
‘Hell it self.

Here *Gribauldus* said, I do verily
believe, *Spira*, that God having so
Severely Chastised you in this Life,
Correcteth you in Mercy here, that
he may Spare you Hereafter, and
that he hath Mercy Sealed up for
you in time to come.

‘Nay (said *Spira*) hence do I know
‘that I am a Reprobate, because he
‘afflicteth me with hardness of Heart :
‘O that my Body had suffered all
‘my Life long, so that he would be
‘pleased to Release my Soul, and
‘Ease my Conscience, this Burdened
Conscience.

Gribauldus being desirous to ease his
Mind from the continual Meditation
of his Sins ; as also to Sound, how-
for

for the present he stood affected to the *Romish* Church, asked him what he thought became of the Souls of Men so soon as they departed out of the Body ? to which he answered :

‘ Although this be not so fully revealed in Scripture, yet I verily believe, that the Souls of the Elect go presently to the Kingdom of Glory, and not that they Sleep in the Body as some do imagine,

Very well, said one of the Spectators, why do the Scriptures then say, (1 Sam. 5. 9.) that God brings down to Hell, raiseth up, seeing it cannot be meant of the Estate of the Soul after Death, which, as thou sayest, either goeth to Heaven without Change, or to Hell without Redemption, it must be understood of the Estate of the Soul in this Life, like that wherein thou art at this present ; and often-times we see that God suffers Men to fall into the Jaws of Despair, and yet raiseth

raiseth them up again ; and therefore
Despair not, but Hope ; it shall be e-
ven thus with thee in his good time.

‘ This is the Work, (quoth *Spira*)
‘ this is the Labour ; for I tell you,
‘ when I at *Venice* did first abjure my
‘ Profession, and so, as it were, drew an
‘ Indenture, the Spirit of God often
‘ admonished me ; and when at *Citra-
della* I did, as it were, set my Seal,
‘ the Spirit of God often suggested to
‘ me, do not Write, *Spira*, do not
‘ Seal ; yet resisted the Holy Ghost,
‘ and did both ; and at that very pre-
‘ sent I did evidently feel a Wound
‘ inflicted in my very Will : so altho'
‘ I can say, I would believe, yet can I
‘ not say, I will believe. God hath
‘ denied me the power of Will, and
‘ it befalls me in this my Estate, as
‘ as with one that is fast in Irons,
‘ and his Friends coming to see him,
‘ do pity his Estate, and do perswade
‘ him to shake off his Fetters, and to
‘ come out of his Bonds, which God
‘ knows

‘ knows he would fain do, but cannot
‘ this is my very case, you perswade
‘ me to Believe, how fain would I do
‘ it, but cannot, O now I cannot
Then violently grasping his Hand
together, and raising himself up, ‘ Be
‘ hold (said he) I am strong, yet but
‘ little and little I Decay and Con-
‘ sume, and my Servants would fain
‘ preserve this weary Life, but a
‘ length the Will of God must be done
‘ and I shall perish miserably, as I do
‘ serve: Rejoyce ye Righteous in the
‘ Lord; blessed are you whose Heart
the Lord hath mollified.

Then after some pause, ‘ It’s won-
‘ derful, I earnestly desire to pray to
‘ God with my Heart, yet I cannot
‘ I see my Damnation, and I know my
‘ Remedy is only in Christ, yet I can-
‘ not set my self to take hold on it
‘ such are the Punishments of the
‘ Damned; they Repent of their los-
‘ of Heaven; they cannot mend their
‘ Ways.

As he was thus speaking, he observed divers Flies that came about him, and some lighted on him ; ‘ Behold, (said he) now also *Beelzebub* comes to his Banquet ; you shall shortly see my end ; and in me an Example to many, of the Justice and Judgment of God.

About this time came in two Bishops, with divers Schollars of the University, one of them being *Paulus Tegerius*, having observed *Spira* more than any other, being continually conversant with him, told him his Estate was such as rather stood in need of Prayer than Advice, and therefore desired him to pray with him in the Lord’s-Prayer : *Spira* consented, and he began,

[*Our Father which art in Heaven*]
When breaking forth into Tears, he stopped ; but they said, It is well, our Grief is a good Sign. ‘ I bewail (said he) my Misery, for I perceive

‘ I am forsaken of God, and cannot
 ‘ call to him from my Heart, as I was
 ‘ wont to do : Yet let us go on said
 Vergerius.

[*Thy Kingdom come*] ‘ O Lord
 ‘ (said Spira) bring me also into this
 Kingdom, I beseech thee shut me not
 out.

[*Give us this day our daily Bread*]
 he added, ‘ O Lord - I have enough,
 ‘ and abundance to feed this Carcass
 ‘ of mine ; but there is another Bread
 ‘ I humbly beg, the Bread of thy
 ‘ Grace ; without which I know I am
 ‘ but a dead Man.

[*Lead us not into Temptation* ‘ see-
 ‘ ing Lord that I am brought into
 ‘ Temptation, help me Lord, that I
 ‘ may escape ; the Enemy hath over-
 ‘ come ; help me, I beseech thee, to
 ‘ overcome this Cruel Tyrant.

These
ned

These things he spake with a mournful Voice, the Tears trickling down abundantly ; and expressing such Affections and Passion, as turned the Bowels of those there present with Grief and Compunction : they then turning to *Spira* said, You know that none can call *Christ Jesus* the Lord, but by the Holy Ghost : you must therefore think of your self, according to that soft Affection, which you express in your Prayers ; inferring thereby, that God hath not wholly cast you off, or bereaved you of his Spirit utterly.

‘ I perceive, said *Spira*, that I call to him to my Eternal Damnation : for I tell you again, it is a new and unheard of Example, that you find in me. If *Judas* (said they) had but out-lived his Days, which by Nature he might have done, he might have Repented, and Christ would have received him to Mercy, and yet he Sinned most grievously against his Master,

ster, which did so esteem of him, as to Honour him with the dignity of an Apostle, and did maintain and feed him. He answered, Christ did also feed and honour me, neither yet is my fault one jot less than that of his, because it is no more honour to be personally present with Christ in the Flesh, than to be in his Presence by Illumination of his Holy Spirit: and besides, I deny that ever *Judas* could have Repented how long soever he had Lived; for Grace was quite taken from him, as it is now from me.

O *Spira*, said they, You know you are in a spiritual Desertion, you must therefore not believe what Satan suggests, he was ever a Liar from the Beginning, and a meer Impostor, and will cast a Thousand lying Fancies into your Mind, to beguile you withal, you must rather believe those whom you judge to be in a good Estate, and more able to discern of you than your self: Believe us, and we tell you,
That

That God will be Merciful unto you ;
‘ There is the knot ; (said Spira)
‘ would I could Believe, but I cannot

Then he began to Reckon up what
fearful Dreams and Visions he was
continually Troubled withall, that
he saw the Devils come Flocking into
the Chamber, and about his Bed ; Ter-
rifying him with strange Noises ; that
those were not Fancies, but that he
saw them as Really as the Standers
by : And that besides these outward
terrors, he felt continually a rack-
ing torture of his mind , and a con-
tinual Butchery of his Conscience,
being the very Proper pangs of the
Damned wights in Hell.

[Cast away these Fancies (said Gri-
baldus) these are but Illusions : Hum-
ble your self in the Presence of God,
and Praise him. ‘ The dead Praise
‘ not the Lord (answered He) nor
‘ they that go down into the Pit.
‘ We that are Drowned in Despair
‘ are Dead, and already gone down

42. *A Relation of the Fearful*

‘ into the Pit ; what Hell can there be Worse than Desparation, or what great Punishment ? The Gnawing Worm, Unquenchable Fire, Horror, Confusion, and (which is Worse than all) Desperation it self, continually Tortures me, and now I count my present Estate worse than if my Soul separated from my Body were with Judas, and the rest of the Damned, and therefore, now Desire rather to be there, than thus to live in the Body.

One being present, Repeated certain words of the Psalms ; ‘ If thy Children forsake my Law and walk not in my Judgments ; I will Visit their Transgressions with Rods, and their Iniquity with Stripes ; nevertheless my loving Kindness I will not Utterly take from them, nor suffer my Faithfulness to Fail. Mark this, O Spira, My Covenant I will not break.

‘ These

These Promises said (*Spira*) belong only to the Elect, which if Tempted, may fall into Sin, but are again lifted up and Recovered out; as the Prophet saith, Though he fall he shall not be utterly cast down, for the Lord Upholdeth him; therefore Peter could Rise, for he was Elected; but the Reprobates when they Fall, cannot rise Again, as appears in Cain, Saul, and Judas, God deals one way with the Elect, and another with Reprobates.

The next day he Prayed with them in the Latin Tongue, and that with excellent Affection, as outwardly Appeared. Blessed be God, said *Vergilius*, these are no Signs of eternal Reprobation; you must not, O *Spira*, seek out the secret Councils of Gods Election and Reprobation; for no Man can know, so long as he lives, whether by his good or bad Deeds, he be worthy of Gods love or Anger: Do you not know that the Prophet

David complained, that God had cast off his Soul.

“I know all this, quoth *Spira*, I know
“the Mercies of God are Infinite, and
“do Surpass the Sins of the whole
“World, and that they are Effectual
“to all that Believe ; but this Faith
“and this hope is the gift of God :
“O that he would give it me ! But
“it is as Impossible as to Drink up the
“Sea at a Draft : As for that of
“*Solomon*, if he had ever Tasted that
“which I feell by woful Experience,
“he would never have spoken as he
“did ; but the Truth is, never had
“Mortal Man such an evident Expe-
“rience of Gods Anger and Hatred
“against him, as I have. You that
“are in good Estate, think Repen-
“tance and Faith to be a work of great
“Facility : And therefore you think
“it an Easie matter to Perswade Men
“to Believe : The whole need not
“the *Physician*, and he that is well can
soon give counsel to such as are ill,
“but

‘ but this is the Hell to me, my Heart
‘ is Hardned, I cannot Believe, many
‘ are Called, but few are Chosen.

Upon what ground (said they) do
you conceive so ill an Opinion of your
self?

‘ I once did know God to be my
‘ Father, not only by Creation, but by
‘ Regeneration ; I knew him by his
‘ beloved Son, the Author and Fini-
‘ sher of our Salvation ; I could Pray
‘ to him, and Hope for Pardon of Sin
‘ from him ; I had a taste of his Sweet-
‘ ness, Peace, and Comfort ; now con-
‘ trarily, I know God not as a Father,
‘ but as an Enemy : What more ?
‘ My Heart hates God, and seeks to
‘ get above him, I have nothing
‘ else to Fly to but Terror and De-
‘ pair.

Belike you think then (said they)
that those that have the earnest and
first Fruits of God’s Spirit, may not

40 *A Relation of the Fearful
withstanding fall away.*

‘ The Judgments of God are a deep
‘ Abyss, said he, we are soon Drown-
‘ ed if we enter into them ; he that
‘ thinketh he standeth, let him take
‘ heed least he fall ; as for my self, I
‘ know I am fallen back, and that I
‘ once did know the Truth, though it
‘ may not be so throughly ; I know
‘ not what to say, but that I am one
‘ of that number which God hath
‘ threatened to tear in Pieces.

‘ Say not so, answered they, for God
‘ may come, though at the last Hour ;
‘ keep hold therefore at the last by
‘ Hope.

‘ This quoth he, is my Case ; I tell
‘ you I cannot, God hath Deprived
‘ me of Hope, this brings Terror to
‘ my Mind, and Pines this Body which
‘ now is so Weak, as it cannot per-
‘ form the several Offices thereof :
‘ For as the Elect have the Spirit tef-
ti-

tifying that they are the Sons of God, so the Reprobates, even while they do live, do often feel a Worm in their Consciences, whereby they are Condemned already: And therefore as I perceived this Wound inflicted on my Mind and Will, I knew that I wanted the gifts of saving Grace, and that I was Utterly undone. God chastneth his Children without temporary Afflictions, that they may come as Gold out of the Fire; but punisheth the wicked with Blindness in their Understandings, and hardness of Heart; and wo be to such from whom God takes his holy Spirit,

Here one Rebuked him, and to him he gave too much credit to Sense; that he was not to Believe himself, but rather him that was in good Estate, and I Testify to you (said he) that God will be merciful to you.

Nay answered he, for because I

‘ am in this ill Estate, therefore can I
‘ believe nothing but what is contra-
‘ ry to my Salvation and Comfort;
‘ but you that are so soon Confident
‘ of your good Estate, look that it
‘ be True, for it is no such small mat-
‘ ter to be assured of Sincerity ; a
‘ Man had need be exceeding strong-
‘ ly grounded in the Truth before
‘ he can be able to Affirm such a mat-
‘ ter as ye now do ; It’s not the Per-
‘ formance of a few formal Duties,
‘ but a Mighty constant Labour, with
‘ all Intention of Heart and Affection,
‘ with full desire and Endeavour con-
‘ tinually to set forth God’s glory ;
‘ there must be neither Fear of Lega-
‘ tors, Inquisitors, Prisons, nor any
‘ Death whatsoever, ; many think
‘ themselves Happy, that are not, it is
‘ not every one that faith Lord, Lord,
‘ that shall go to Heaven.

They came another day, and found
him vwith Eyes shut, as if he had been
Drouzie, and very Loath to Dis-
course

course ; at vwhich time there came in also a grave Man from Cittadella, ywho demanded of Spira, if he knew him or not ? He lifting up his Eye-lids, and not suddenly remembiring him, the Man said to him, *I am Presbyter Antonie Fontanua, I was with you at Veniee, some eight vveks since ;* 'Oh Cursed day said Spira ! Oh Cursed day ! Oh that I had never gone thither ! Would to God I had then died.

Aftervvards came in a Priest, call-
ed *Bernardius Sardonius*, bringing with
him a Book of Exorcisms to cor-
jure this Devil ; vvhom vwhen Spira
saw, shaking his Head, he said :

' I am verily Persuaded indeed,
' that God hath left me to the Power
' of the Devil : But such they are, as
' are not to be found in your Litany ;
' neither vwill they be cast out by
' Spells. The Priest proceeding in
his intended Purposes, vwith a Strange

and uncouth Gesture, and a loud Voice, adjur'd the Spirit to come into Spira's Tongue, and to answer: Spira deriding his fruitless Labour, with a Sigh turned from him: A Bishop being there present, said to Spira, Brother, God hath put Virtue into the Word and Sacraments, and we have used the one Means, and find not that Effect which we Desire; shall we try the Efficacy of the Sacraments? Surely if you take it as a true Christian, Ought to receive the Body and Blood of Christ, it will prove a sovereign Medicine for your sick Soul.

‘ This I cannot do (answered he
‘ for those that have no right to the
‘ Promises, have no right to the Seals
‘ The Eucharist was appointed only
‘ for Believers, if we have no Faith
‘ we Eat and Drink Judgment to our
‘ selves. I receiv'd it about a Month
‘ since, but I did not well in so doing
‘ for I took it by Constraint, and

so I took it to my deeper Condemp-
nation.

Here *Vergerius* began to Importune him Earnestly to beware that he did not wilfully resist Grace, and put himself out of Heaven ; charging him Vehemently, by all the Love that was between them, by the Love that he bare to his Children, yea to his own Soul, that he would set himself Seriously to return to that Faith and Hope, which once he had in the death of Christ ; with many such like Words. *Spira* having heard much of the like matter formerly, and being some what moved, said, ' You do but repeat *Vergerius*, What should I Hope ? Why should I Believe ? God hath taken Faith from me, shew me then whither I shall go, shew me a Heaven whereto I shall retire. You tell me of God's Mercy, when, as God hath cast me off ; you tell me of Christ's Intercession, I have Denied him ; you command me to Believe,

I say, I cannot ; you bring me no comfort, your command is Impossible for me to Obey, as to keep the Moral Law : If you shoule perswade one to love God with all his Heart, Soul, and Strength, and God gives him no Power. Can he perform your desire ? Doth not the Church teach us to Sing, Direct us, O Lord, to keep thy Commandments ? Hypocrites say, they love God with all their Heart, but they Lie ; for my Part I will not Lie, but tell you Plainly, such is my Case, that thô you should never so much Importune me to hope or Believe, though I desire it, yet I cannot ; for God as a Punishment of my Wickedness, hath taken away from me all his saving Graces, Faith, Hope, and all : I am not the Man therefore that you take me for : Belike you think I delight in this Estate ; if I could conceive but the least spark of Hope of a better Estate hereafter, I would not Refuse to endure the most heavy weight

weight of the Wrath of that great God, yea for 20000 Years, so that I might at length attain to the end of that Misery, which I now know will be Eternal ! But I tell you, my will is Wounded ; Who longs more to believe then I do ? But all the ground-work of hope is gone, for if the Testimones of the Holy Scriptures be true (as they are certainly True) is not this as true, Whosoever denies me before Men, him faith Christ will I deny before my Father which is in Heaven ? Is not this justly my Case, as if it had been intended against this very Person of mine ? And I pray you what shall become of such as Christ denieth, seeing there is no other name under Heaven whereby you look to be Saved ? What faith St. Paul to the Hebrews ? It is Impossible for those who were once enlightened, and have tasted of the Heavenly gifts, and were Partakers of the Holy Ghost, if they fall away,

to

‘ to be renewed to Repentance : What
‘ can be more plain against me ? Is not
‘ that Scripture also ; if we sin wilful-
‘ ly after we have received the know-
‘ ledge of Truth, there remaineth no
‘ more Sacrifice for Sin, but a looking
‘ for of Judgment : The Scripture
‘ speaks of me, St. *Paul* means me, St.
‘ *Peter* tells me, it had been better I
‘ had never known the way of Righ-
‘ teousness , then after I have known
‘ it, to turn from the holy Com-
‘ mandment ; it had been better I had
‘ not known, and yet then my Con-
‘ demnation had been most Certain ;
‘ do you not See Evidently, that I
‘ have wilfully Denied the known
‘ Truth ? I may Justly expect not
‘ only Damnation, but worse if worse
‘ may be Imagined , God will have
‘ me undergo the Just punishment of
‘ my Sin, and make me an Example
‘ of his Wrath for your sakes.

The Company present Admired
his Discourse, so grievously accusing
him.

himself of his fore-past Life, so Grave-
ly and wisely Dilating, concerning
the Judgments of God, that they
then were convinced, that it was not
Frenzie or Madness that had possessed
him ; and being as it were in Admi-
ration of his Estate, *Spira* proceeded
again in this manner. 'Take heed
' to your selves, it is no light or Ea-
' sie matter to be a Christian ; it is
' not Baptism, or Reading of the
' Scriptures, or Boasting of Faith in
' Christ, (though even these are good)
' that can prove one to be an absolute
' Christian : You know what I said
' before, There must be a Conformi-
' ty in Life. A Christian must be
' strong, unconquerable, not carrying
' an obscure Profession, but Resolve,
' expressing the Image of Christ, and
' holding out against all opposition
' to the last Breath, he must give all
' Diligence, by Righteousness and
' Holiness, to make his Calling and
' Election sure. Many there are that
' Snatch at the Promises in the Gos-
pel,

‘ pel, as if they undoubtedly did be-
‘ long to them, and yet remain Slug-
‘ gish, and Careless ; and being Flatter-
‘ ed by the things of this present
‘ World, they pass in their course in
‘ quietness and security, as if they
‘ were the only happy men ; whom
‘ nevertheless the Lord in his provi-
‘ dence hath ordained to Eternal
‘ Wrath, as you may see, in Saint
‘ Luke’s, Rich Man. This it was with
‘ me, therefore take ye heed.

Then came one of his Nephews, and offered him some Sustenance, which he disdainfully refusing, so moved the young Mans Choler, that he charged him with Hypocrisie and Dissimulation, or Frenzy ; to whom *Spiral* gravely answering said.

‘ You may Interpret the matter as
‘ you will : But I am sure, I am not
‘ only the Actor, but the Argument
‘ and Matter of the Tragedy ; I would
‘ it were Frenzy either Fained or true,
‘ for

for if it were Frenzy I could put it off at pleasure ; If it were a real Frenzy, yet there was some hope left of Gods mercy, whereas now there is none. For I know God has pronounced me an Enemy, and guilty of High Treason against his Majesty ; I am cast-away, a Vessel of his Wrath : Yet dare you call it Dissembling and Frenzy ? And can you mock at the formidable example of the heavy Wrath of God, that should teach you fear and Terror ? But it is natural to the Flesh, either out of Malice or Ignorance, to speak Perversly of the works of God : The Natural man discerneth not the things that be of God, because they are Spiritually discerned.

How can this be (said *Gribauldus*) that you can thus Excellently discourse of the Judgment of God, and of the Graces of his holy Spirit ? What you find the want of them, and Earnestly desire them ; and yet you

you think you are utterly deprived
of them?

‘Take this for certain (said he) I
‘want the Main Grace of all, and
‘that which is Absolute Necessary,
‘and God doth many times Extort
‘most true and strange Testimonies
‘of his Majesty, Justice and Mercy ;
‘yea out of the Mouths of very Re-
‘probates : For even *Judas* after he
‘had betrayed his Master, was Con-
‘strained to confess his Sin, and to
‘Justify the Innocency of Christ,
‘and therefore if I do the like, it is
‘no new or strange matter. God
‘hath taken Faith from me, and left
‘other common Gifts, for my deeper
‘Condemnation : By how much
‘the more I remember what I had,
‘and hear others discourse of what
‘they have, by so much the more is
‘my Torment, in that I know what
‘I want, and how there is no way to
‘be relieved.

Thus

Thus spake he, the Tears all the while trickling Down ; professing that his Pangs were such, as that the Damned Wights in Hell, endure not the like Misery ; that his estate was Worse than that of *Cain or Judas*, and therefore he desired to Die. Yet behold (said he) the Scriptures are Accomplished in me, *They shall desire to Die, and Death shall fly from them.* And verily he seemed exceedingly to Fear, lest his Life should be drawn out yet longer ; finding no ease or Rest, ever and Anon,, Cried out, *O Miserable Wretch O Miserable Wretch*, then turning to the Company, he Befought them in this manner.

‘O Brethren ! take a Diligen-
‘Heed to your Life ; make more Ac-
‘count of the gifts of Gods Spirir
‘than I have done ; Learn to beware
‘of my Mifery ; think not you are as-
‘sured Christians, because you Un-
‘derstand something of the Gospei ;
‘take heed, you Grow not Secure on
‘that.

‘ that Ground ; be Constant and im-
‘ moveable in the maintenance of
‘ your Profession : Confess even until
‘ Death, if you be called thereto ; he
‘ that Loveth Father and Mother,
‘ Brothers, Sisters, Sons, Daughters,
‘ Kindreds, Housses, Lands, more
‘ than Christ, is not worthy of him.

These words (said they) do not
Sound like the words of a Wicked
Reprobate.

‘ I do but hear Imitate (said Spira)
‘ the rich Glutton in the Gospel, who
‘ thô in Hell, was Careful that his
‘ Brethren should not come to that
‘ place of Torment : And I say to
‘ you Brethren, Take heed of this
‘ miserable Estate wherein I am.

Then turning himself to certain
young Men that were present, he de-
sired them to Conceive him aright
‘ I do not speak this to Derogate from
‘ the Certainty of having Faith, and

the Promises of the Gospel, for they are most Sure ; but take heed of Re-lying on that Faith that works not a Holy and unblameable Life ; worthy of a Believer ; Credit me, it will Fail, I have tried it, I presumed I had gotten the right Faith ; I Preached it to others, I had all places of Scripture in Memory, that might Support it, I thought my self Sure, and in the mean time living Impiously and Carelessly, behold now the Judgment of God hath overtaken me, not to Correction, but to Condemnation : And now you would have me to Believe, but it will not be ; for I feel too late that good things belong only to such as are good, whose Sins are covered with Christ's death and Blood, as with a Veil, and Guarded with his righteous Merits from the Flood of Gods Wrath, even as with a Mighty Wall, least miserable Mortals should be swallowed up with the greatness of their Sin : But as for me,

‘ me, I have, as it were willfully with
‘ my hands, pulled down the Ram-
‘ pire, behind which I might have
‘ Rested in Safety ; and now are the
‘ swelling Waters come even to my
‘ Soul ; and I am cast away.

One of his Familiar Friends chanced
to say, That certainly he was over-
come with Melancholly ; which be-
ing over-heard, *Spira* answered.

‘ Well, be it so, seeing you will
‘ needs have it so ; thus also is Gods
‘ Wrath manifested against me, in
‘ that he hath taken from me the use
‘ of my Understanding and Reason,
‘ so as I can neither rightly esteem
‘ and Judge of my Distemper, nor
‘ hope of Remedy. You see Brethren
‘ what a dangerous thing it is to stop
‘ or stay in things that concern Gods
‘ glory, Especially to dissemble upon
‘ any Terms , What a fearful thing
‘ is it to be near and almost a Christi-
‘ an ? Never was the like example to
this

this of mine, and therefore if you be wise, you will seriously consider thereof : O that God would let loose his hand from me, that it were with me now as in times past ; I would Scorn all threats of the most cruel Tyrants, bear Torments with invincible Resolution, and glory in the outward profession of Christ, till I were Choaked in the Flame, and my Body Consumed to Ashes,

You say, you are desperate, O *Spira* ! (said they) why then do you not Strive with some Weapon or other, Violently to make an end of your Life, as desperate Men use to do ? 'Let me have a Sword (said *Spira*) Why what would you do with it (quoth they ?) I cannot tell you (said he) what this Mind would move me to, upon occasion, nor what I would do.

They perceiving small effect of all this their Labour, but rather that he grew

grew Worse; for the Avoiding of Concourse of People, for every day seldom fewer than twenty continued with him. And to stop the course of fame which was continually blown abroad of him, they Consult to carry him back again into his own Country and those his Friends that came to comfort him, began to take their leaves of him; *Vergerius* among the rest, required that at their parting they might Pray together with him, *Spira* hardly consented, and as Unwillingly performed, for he said, 'My heart is Estranged from God, I cannot call him Father from my Heart; all good Motions are quite gone, my Heart is full of Malediction, Hatred, and Blasphemy against God: I find I grow more and more hardened in Heart, and cannot stop nor held my self? Your Prayers for me, shall turn to your own Profit, they cannot do me good.'

Vergerius came to take his leave of him,

‘ him, and I am still continuing for
‘ A friend to you, and to me, and
‘ bring any Message to me, before
‘ bate ; but that every time shall
‘ Tend to my deeper Condemnation,
‘ yet I give you most hearty Thanks
‘ for your kind Office, of the love and
‘ good Will ; and the Lord reward
‘ unto you, with a plentiful Increase
‘ of all Good.

The next day being brought down to his intended Journey, by the Way looking round about him, with a ghastly Look, he saw a Knife lying on a Table, to which he running hastily, Snatched hold of it, as intending to mischief Himself ; but the Friends laying hold of him, stopped him in his Purpose : Whereupon with Indignation he said, I would not have been above God, for I know he will have no Mercy on me.

Thus went he homewards, often saying, that he Envied the Condemned.

of Cambridge, where he lay upon eight
days and nights, continually
BIRMINGHAM, neither eating nor
drinking any thing but by force, and
dying without Digestion, so spent,
that he appeared a perfect Anatomy,
expressing to the view, nothing but
Muscles and Bones: Vehemently ra-
ging for Drink, ever Pining, yet fear-
ful to live Long; dreadfull of Hell,
yet coveting Death; in a continual
agonie yet his own Tormentor,
the Devil, containing himself with
the secret impatience and de-
sire of a living Man in Hell, he
became an extraordinary example
of the Justice and Power of God,
and thus (as far as appeareth) with-
in a few days after his Arrival at his
own home, he Departed this pre-
sent Life. Yet an occasion to make
us remember, *That secret things be-
long unto the Lord our God, but Cha-
racter to Man, to teach him to hope all
things.* *Phil. 4. 13.*

RELATION

JOHN CHILDE

24. *John Wesley's Journal*
since he had a Settlement in his Estate. About
1770 he sold his Settlement, and removed to Con-
don, and in October 1771 he ended
his Days by hanging himself in a House
he had taken the Spring before, in
Alme-Lane near Spittle-field. **J. J.**

He was endued with a competent
measure of natural Parts, and of Facity
of Spirit. In his Youth he applied
himself to the Reading and Studying
of the Scriptures, and attained to
a greater Knowledge in matters of Re-
ligion, than many of his Equals in
Years and Education. In his Opin-
ion and Practice he was for the BAPT-
ISM of Believers, and conformed with
them, who are called ANABAPTISTS,
for above twenty Years; and for
several Years after, exercised
the Ministry of TEACHING, until he found

He was offered, for some Years
past, the Ministry of the same, and
is in frequent Communication
with many Converts to the same.

other Company than he had done in
former times, and in the year 1680

arabba first set out for America.

He was of a very dangerous spirit,
and presumption in affecting his opinions.
He sought to gather his knowledge
before that became called the Protestant
reformation of Scotland. That was the
error he had of God. He was
blameable for his open sins, which he
had acknowledged with severe chastisement
against himself for his pride and
impurity, as you will find in the following
(Relations).

In the Year 1682. he published
a second Argument for uniting
the two Kingdoms in a
Union amongst all good
friends; which Title it seemed
to be a composition
up of words foreign than our
language as it was written
in Latin. It was published
in two forme. Different from the
first, only signified to some friends
in Latin, and the other in
English.

could no longer bear on, could tell the horrors of his mind, but spoke of it to some, and sent to several other of his Acquaintance to come to him to inform him of his terrible Condition, and the creation thereof in full manner, as that it became publick knowledge in the City of New-York, and hardly before it was known to the Course of People. Among the best Mr. Dennis. Has given the world his Narrative following.

Epistles of John Child.

and Hypocrite. I frankly found the wound upon his Spirit was very great, and therefore forbore all Applications, and endeavoured to Administer some spiritual Relief to him.

After this, in his Discourse to others, he seemed not to have so sharp a fence upon his Mind, but for aught I could observe, the Gore continued festered Inwardly, from the first time he reflected upon his publishing of that Book, to the end of his miserable Life, tho' it brake not open, till about July. About 1747 I gave him another Visit, and then found him (tho' naturally of a strong Constitution and lively Spirit) so exceedingly shaken, that the Behavior of the sick made such deplorable Reflections, as I think will at some time occur, and set itself before my mind, as long as I live. His Speech was very Regular, which discover'd his Memory to be good, and his Under-had not seized him.

1747. 1748. 1749. 1750. 1751. 1752.

the state of his Mind, expressing, and sending forth, his Condition to be most deplorable, as having no hopes of Salvation. I laid before him, with the greatest tenderness, the freeness and riches of Gods Grace, chusing to Argue from his own former declared Opinion against Limiting of it, but could gain no word of Consolation or hope upon him.

With some Reluctancy he granted me liberty to pray with him ; but still his Spirit was shut up, he could not pray ; and while I was praying he spake, groaning, and after I had ceased, told me, God would make him an example to this present age, and that he was full of benignity, and that he was a terrible God, being honoured. These Expressions, and the sorrow that appeared in his Eyes, and the marks of his Body, drew many tears from mine Eyes, and rendred me unable to discern that God called me to the service of one Chap. V.

sited Francis Scott, that he would go
a Thousand Miles to see me, and I
was but on the contrary told, that
I may never see the like of him again,
whilst I live in this world.

He told me he thought he either dreamt, or when he awoke he could not tell which it was, he said, he
saw to him, if he died he would be
dear to all men, and Lord, he
spake by me: I am very sorry to
lose the temper of my
principles when so constrained
by the weight of me, or rather the
unjust words of man, and the
Code of this Country, which
thou art in. So I am now
Alas! a compromiser of the
Sons of the Poor, and
Myself.

So I am now
Alas! a compromiser of the
Sons of the Poor, and
Myself.

THE HISTORY OF THE
WIDOW OF WEAVER

WITNESS to the Affliction of all his
Friends and Relations who committ
Forsaking Cate in a tender and
Complaint of his member. I nowe yow I
About the middle of Februry

Mrs. Knich went to see Mr. Child, to
whom Mr. Child own'd he was the
writer of the aforesaid Book with bala-
fornie, dolorous, quenching; upbraids
and rebukes him with Malice and Envy
against the People of God, desiring
to go up thens with him, and
what ever signified to him that he
should be a good man, and what kind of
man he shold be of. Soul having suddenly
quenching no manes no maney furching
and he went to Mr. Knichs fift Sabbath
and he found in fift morn
the fift morn he was writing in great hazard and A

the fift morn he was writing in great hazard and A
the fift morn he was writing in great hazard and A
the fift morn he was writing in great hazard and A

the fift morn he was writing in great hazard and A
the fift morn he was writing in great hazard and A
the fift morn he was writing in great hazard and A

the fift morn he was writing in great hazard and A
the fift morn he was writing in great hazard and A
the fift morn he was writing in great hazard and A

be satisfied as concerning the charge.

Mr. Reach. What is that?

Mr. Child. Whether my first book may be that, against the Holy Ghost.

Mr. Reach. I hope and believe it is not.

Mr. Child. But I wrote the Book of Malice.

Mr. K. There is a great deal of difference between doing a thing out of malice and prejudice against the people, and doing out of malice against Christ himself, or doing despite to the Spirit of Grace. I do not doubt that you had always holy and good intentions, and respect to the love of God, tho' you might take up a strong fence against some of his people.

Mr. Child. I have often read the Scriptures brought to me by Mr. Slender. Thus wrote they. Now we have seen the day of the Lord, and are come to the time when we have forgotten the day of the Lord. We have seen the day of the Lord, and have cast off all remembrance of him. And the day of the Lord is like a thief in the night. And of that which follows, we have seen the day of the Lord, and have cast off all remembrance of him.

you have done, and that you
are now in the power of that great evil. There
is a severe Ground of hope in
the Word of God, which we are exhorted to consider. And
many arguments to persuade him
to rely on the mercy of God thro'
Scripture, mentioning that passage of
the Prophet David: *Forgive my
Sins, O Lord, I am a sinner*; and how wonder-
fully the God manifested, and mani-
fested his Attribute of his mercy, in
forgiving great and Bloody Sinners.
A Child (Breaking forth into
Tears, cried out) I know that
the Lord is a good and
merciful God, yet when provoked
he is a Terrible God.

Mr. J. think it necessary that
what you have written in
your book, should be published in
order that it should be known that
the Methodist Chapel is a Protestant
Chapel, and that it is not a Catholic
Chapel.

Mr. J. I am going to Wells
on Wednesday next, and I hope
to be there about 10 o'clock in the

Mr. K. I will forward to you
thence, and send it to you in
quarantine, per *Post Office* (not by
(mentioning, however, my name
to him, whom the *Post Office* formerly
had a great difficulty in

Mr. X. At another Visit made
before his Death, perceived
Anguish of his Spirit, far
greater than ever as yet,
you not yet any more light?

Mr. Child. No, nor never. But
Mr. Keach Shall I, and you
soit, such as you shall approve of,
and spend some time in P'nt'g
Lord for you? — To —
no answer, the music stopped.

Mr. Child at another time
brought the Apple of Eden
---I am damned.

Scolded Mr. Collings, who came to see him, and found him very cross,
to whom said Mr. Collings, "I am come with a heavy
load, and come with a heavy load
bring your soul if it be possible."

1. I am informed your
representatives in the following a
few sentences. The Second Argu-
ment for a more firm Union a-
mong the states. What part of
the difficulties you most?

the Child." Taking up the Book in
his right hand he began to Read where he said
"I have a number of Different do-
ctrines in Christianity. Plurality,
Innumerable and most
of God, etc. but before
we come to that Part of the Book

Intermission, and the audience were
as never more silent. The author
himself, from his seat in the gallery,
threw Words like Lightning upon
the stage. I Wrote upon the
shout, Calling upon the Elements to
People their Land and Sea.

Mr. C. Collier had been asked to
second the Speaker in the same place,
and Mr. C. C. Collier had done so.
Another Speaker - Mr. C. C. Collier -
in Mr. Collier's place had been
questioned whether he had been asked to
repeat what he had said in the
First act. He had not been asked so.
Mr. Collier had been asked to
have an opportunity of confessing
his error and to ask the Speaker for

Mr. Collier had not been asked to
repeat what he had said in the
First act. He had not been asked so.
Mr. Collier had been asked to
have an opportunity of confessing
his error and to ask the Speaker for

Mr. M. and have given you my Opinion, by a Spirit of Judgment & not of
Pride, but the Judgment of a Sinner who
followed me; he hath Rent and Remorse
from these things; and now saith he to me
I am struck with Death.

Mr. Collings. Suppose you should
die to Night, (as we know not but
it may be with any of us) would you
concretedly sink into the deep
abyss of Misery, without flitting to
Salvation ? Would you not run to
Christ ? Strive to take hold of him
and his purchased Blessedness.

Mr. Child, (with a very Gracious
countenance said) I shall go to Hell,
broken in Judgment; when I have
Pray, either I have a flushing in my
eyes as if I were in a Flame, or I am
and cannot speak, unless I have a
upon my knees; all the forms of
God hath left, forsaken me, and have
left me.

Mr. Collings. At God's Word I will say
to you the well known words of Christ
world it be of me, ALL IN ALL.

Mr. Child. I go to God.

152 A Relation of Mr. Eastfall.

and to improve Ourselves, righteously, and to make us happy. Man,
I say. — *Collings.* Did you do what you
did, in writing that Book, against
the light of your Conscience, or mo-
tions of the Spirit?

Mr. Child. When I did not formally
profess this Light of my Conscience
to the world of God, yet what I did, was
done with Malice, with this Christ in my
Heart, to carry it may do them Good.
The Night before the Book was Published,
I had some Reluctancy and gripes of
Conscience. — *Sam'l Wilson the Publisher*
— *Collings.* Why did you not call
me, before they were Published?

Mr. Child. I fell upon it, and found
it more and more entangled and
dark, as one door was Opened, and
another Shut. — *Collings.* What is it
you have prepared for Death?

Mr. Child. The Reckonings about Exp-
ense, and the like, — and the like from
the world, — long since. — *Collings.* —

Mr. Child. — *Collings.* — *Collings.* —

Volunteer of Undeath, and Death
will be my Judge, and I will be
thick to the Church of England, in the hope
I have the strength of the Church
the strength of the Poor, and the strength
of the Poor of the Poor. I will be a
Funk of the world. Ado about nothing,
what I have done against them
will be the search of the world,
to the end of time, and the fall
will be the end of the world.
I am ready in a Meeting, they will have
no Mercy on me, and Triumph, They will
the Man who made the Recantation, and
then I will die to all sin, and all the
pox, and I cannot bear the thought of the
Cross, nor a Prison.

Mr. Collins. Two things are
essentially necessary to the Peace
of your Soul, with all Speed to
your Recantation, and to your
Conversion, and then you
will be safe.

What are they?

Conversion and Recantation.

for I have done it; for Should I do
it again, I have done it in my Effort;
I have done it again this morning, when
I have done it again to help Christ. There is
nothing I have done that I have done but
what I did since I had that Word, 'Can
the righteous endure, or by His Hands be
responsible for this? Let Thee contend
with me, then I will stand before Thee,
and let Thee judge me; I will stand before
Thee as a God; for I find the strength of
the Almighty Sustaining in me, and the
Wrath upon me as a Lyon. — I thought,
that I could go and tell the Ferg of those
that were wronged, and Beg their forgiveness,
and I did often, Oh how I could Repent! —
But that God would not be in the Found-
ation of his Son's Land! But but I had
these I could Repent!

Mr. Collings. (Following a short pause.)
blot of your Third Q.W. (which is not
increasing.) What do you
would you prefer? Sh

Mr. Child. If I suppose that you
could not relieve me from the task of
beholding the Face of a BEING WHICH YOU
cannot forget, (as when I have called it
GOD, or the Great Earth,) with the
Confusion of Face.

Mr. Collings. If God would take you in his Favour, that would be a good thing.

Mr. Child. His name is not
the Master of the House.

Mr. Collings. To determine the effect
upon the Sovereignty of Great Britain.

Mrs. Child. For *rhyme* makes a
boy's mind a *mine* of *knowledge*,
is more *useful* to *God* and *man* than
any other *thing* for *the* *same* *age*.

Wickedness, and to the end of his days he will be a
brayed to the world as a man given over to
the Devil, and to the Devil he will be a sacrifice. And
then he will be cast into Hell, to be tormented for ever and
ever, saith Rob. 1:18. (Annotations
of Mr. C. G. L. 1752. From the original
Scripture, &c. Yet you blasphemed this
Blessed and Glorious Name, and you will be cast
into Hell, saith Yeshua upon a watchful
and a careful observer of you. The Spirit
of the Lord will reveal unto you your
Horror, and speak to the Effect following.
O (Foolish) Combustion of the greatest
part of the world, that hast cast up thyself Earth,
and shall be so accounted; and hast
cast down Heaven, and will do likewise upon
The Wicked shall fall into Mis-
chief and misery. Backslider in Heart
and life, filled with his own ways;
and when he hath he shall have Peace, and
shall rest in the imagination of his
own heart. The Lord will not be Share
with the world of the wicked, saith the
Prophet of the Highest, saith the Lord, I will
not have Man. You will be cast upon
the Earth, saith the Lord of hosts.

EXTRACTS FROM GILES.

Sinners, as he said, I should have
like a Doge, kept like a doge, to be
like an Oxe, and a mule, to be
Melt within me, as the Gold in the
the Flaming Furnace; I should be
than Judas, lower than Hades, and
Sinned worse than Sodom.

Mr. Collings. You TALK OF A portion
of the Curses in the Book of God,
but not of the Promises; Col. 1. 20.
Isai. 55. Psal. 34. 5.

Mr. Child. Promises are Breathing
Children; They look on him, and are
Lightened; I look into him, and am Dark-
ened; he knows that I have committed
such Wickedness, as never hath been
done.

Mr. Collings. Do you not sometimes
find an Inclination to pray?

Mr. Child. Seldom or never; I used
about an Hour before you came, to think
about it, and the end was Disfranchised.
day you were here said Mr. W. I recollect
red it when you said it, but could do nothing.

Mr. Collings. Shall I pray for you?

Mr. Child. Aye, and as too.

Another Mention of the Right Confession

Mr. Collier, upon the 20th of March, 1744,
in his Discourse on the Right Confession,

thus speaks of the Right Confession: "It is
the Right Confession, and Confession and Releas from
the Law, that a man cannot trust in him."

God will be with us in a Singular man
upon the Earth, and in Hell

given unto them : But it is come unto them according to the Proverb ; the Dog is returned to his own Kennel, and the Sow that was washed, to the Wallowing in the Mire. And Mr. Child said, When I am Faint and low, I now take somewhat to Refresh me, but in Hell there is no Refreshment, not a drop of Water to cool my Tongue. I wonder that my Head (tho' it do not Ake) doth not Burst asunder ; it is filled with Dismal Cogitations.

Mr. Collings. With one Mr. R. gave Mr. Child another Visit, and Mr. R. put him upon saying the Lord's Prayer.

Mr. Child. *I have thought of that, but I dare not say it, for these Reasons : 1st, I cannot call God, Father. 2dly, I cannot say, Thy Will be done, 3dly, I cannot say, Forgive me my Trespasses as I forgive them that Trespasses against me. -- All that I have cost to me ; I cannot give God thanks for what I Eat and Drink.*

Mr. Collings. Have you a desire to be saved ?

Mr. Child. Yes, upon my own Terms, and not according to God's.

It was then asked Mr. Child, what those Terms were ? but he would make no answer ; so they parted.

About Octob. 12. He was again visited by some of his Friends, whom the Rumour drew thither ; says one of them, Mr. Child, the last time I saw you, you said, you had a peradventure to depend upon, and that was all ; I hope you have that still.

No, all is gone, added he, with a doleful Voice.

Is God gone, and Christ gone, said his Friends ?

All is gone ; I am undone, replied he.

We hope the Lord will return again, said they.

You cannot hope so concerning me, added he.

Why, where Christ begins a good Work, he will perfect it, cry'd they.

Yes, he reply'd, if I had any; but all is gone, if ever I had any.

Then they said, you would do well Mr. Child, to use the means of Grace, and frequent the Society of God's People, and desire their Prayers, tho' you say you have no mind to pray nor desire their Prayers, yet if you go among them, you know not what God may do for you. Consider, 2 Kings 7. 4.

I have been so great a Sinner, said he, against God, and the People of God, that God will have no Mercy for me.

If, said his Friends, God bring you out of this Condition, it may be more to his Honour and Glory, and to your Strengthening and Establishing of his People, than all you have done in times past.

He laid no more to 'em but this, God will glorifie himself by me, and make me an example for the Strengthening and Establishing of his People; & yet it shall end in my Destruction.

Then they with great Sorrow withdrew, finding Society did but trouble and discompose him the more: Nor could his State be fender'd worse almost than at that time: His Wife, with grief owning, That often in the Night the very ends of his Hair stood in drops thro' the anguish of his Spirit, continually crying out against the Book, &c. About which time, he was visited by Mr. E. P. between whom was this following Conference.

When he came into the Room, he lamentably cryed out, Oh that I might be a good Man; but there is no hopes for me! It is now too late: I am the greatest Hypocrite in Nature.

Mr. E. P. I Pray you, Mr. Child, instance in particulars.

Mr. Child. I have been a dreadful Hypocrite in offering Repentance when I had none.

Mr. E. P. I am a stranger to any Repentance you offered.

Mr. Child. I have pretended such a thing, tho' you know it not.

Mr. E. P. Do you intend any Repentance you have offered for the printing and publishing that Book?

Mr. Child. Yes.

Mr. E. P. It seems you confess you ought to repent of the publishing of that Book.

Mr. Child. Yes: It requires that Repentance that I shall never be able to give.

Then a stander by reply'd, Do you think Mr. Child, that God is able to pardon you?

Mr. Child. No.

Mr. P. What is your reason?

Mr. Child. God hath sworn in his Wrath, that I shall not enter into his Rest.

Mr. P. How do you know that God hath so sworn concerning you?

Mr. Child. (Setting himself down, said) I confess a man should not affirm that which he hath no reason for. -- But rose up as one discontented, and gave no farther Answer.

Mr. P. I pray you let me be more

F 3. forward.

ly acquainted with the state of your Soul.

Mr. Child. The Wrath of God is kindled and burn's within me -- It is impossible for you to imagine my torment, and this is but an earnest penny of my eternal Damnation -- I have guilt enough upon me to sink seventeen Kingdoms ; and I know the Earth would open its mouth and swallow me up alive, like *Corah, Dathan, and Abiram*, were it not that God hath reserved me to be a more publick Spectacle of his Anger and displeasure, both to Angels and men. God hath taken away my Talent, and the influence of the divine Spirit hath altogether left me : I can neither pray, nor desire others to pray for me ; my heart is perfectly hardened.

Mr. P. Could you wish that those that have an interest in God, should improve it for you ?

Mr. Child. How should I, when I cannot desire Jesus Christ to pray for me ? I am now out of hopes, for the

Prayer

Prayers of the Godly are recorded in Heaven against me, (clouds of Tears flowing from his Eyes.) Dear bought Experience hath taught me, that it is not a small thing to trifle with the great Concerns of Religion, and Eternity, as most men account it. I have made a God of this World, and neglected God and Jesus Christ; and therefore these things are justly come upon me. I have been a loose and carnal Professor; and if I were in the place of God, I should meet the same measure that God doth to me. My Calamity is even at the door, and all men in a little time will justify God's dealing with me.

Mr. P. I pray you explain your self in these things.

Mr. Child. (Evading farther Discourse) you shall have the full Account of it in Print.

His Wife said, Who shall print it?

Mr. P. reply'd, I suppose he intends some signal Impression by Divine Vengeance.

ly acquainted with the state of your Soul.

Mr. Child. The Wrath of God is kindled and burns within me -- It is impossible for you to imagine my torment, and this is but an earnest penny of my eternal Damnation. -- I have guilt enough upon me to sink seventeen Kingdoms ; and I know the Earth would open its mouth and swallow me up alive, like *Corah*, *Dathan*, and *Abiram*, were it not that God hath reserved me to be a more publick Spectacle of his Anger and displeasure, both to Angels and men. God hath taken away my Talent, and the influence of the divine Spirit hath altogether left me : I can neither pray, nor desire others to pray for me ; my heart is perfectly hardened.

Mr. P. Could you wish that those that have an interest in God, should improve it for you ?

Mr. Child. How should I, when I cannot desire Jesus Christ to pray for me ? I am now out of hopes, for the

Prayer

Prayers of the Godly are recorded in Heaven against me, (clouds of Tears flowing from his Eyes.) Dear bought Experience hath taught me, that it is not a small thing to trifle with the great Concerns of Religion, and Eternity, as most men account it. I have made a God of this World, and neglected God and Jesus Christ; and therefore these things are justly come upon me. I have been a loose and carnal Professor; and if I were in the place of God, I should meet the same measure that God doth to me. My Calamity is even at the door, and all men in a little time will justify God's dealing with me.

Mr. P. I pray you explain your self in these things.

Mr. Child. (Evading farther Discourse) you shall have the full Account of it in Print.

His Wife said, Who shall print it? Mr. P. reply'd, I suppose he intends some signal Impression by Divine Vengeance.

Mr. Child. Though what you have said is true, yet it is not what I intended; for I have resolved to give the World an Account of my Condition in a printed Paper.

Mr. Ps. Friend. This is an humbling Dispensation, that you are exercised under.

Mr. Child. An bumbling Dispensation, do you call it! I tell you it is a hardening Dispensation, and I feel it to be so.

Mr. E. P. I hope there is mercy yet reserved for you.

Mr. Child. I know I shall have mercy, such as the Damned have. I do highly justify God in his dealings with me.

Another then present Cry'd out, O Your justifying the dealings of God with you, is a good sign.

Mr. Child. God can open the Mouthes of Reprobates to justify his proceedings.

Mr. P. I hope that God will appear in a way of mercy to your Soul, if you sincerely and Heartily apply your self to him.

Mr.

Mr. Child. The most Indicous me
know that I am a damned and lost Man.

Mr. P. (Walking with him in
the Fields) You seem now to be more
settled in your mind.

Mr. Child. Tho' no consideration
can yield me Peace or Comfort, yet
the Violence of my Torments admits
of some intermissions; and therefore I
am not so Sensibly afflicted at all times,
if I had but such a Sence of my Sin
as I ought to have, I should burst A-
sunder, or (like Judas) use extremity
towards my self.

Mr. P. What mean you by that
Passage (blaspheming his Tabernacle)
in your Letter to Mr. J.

Mr. Child. By it I intended reproach-
ing and Scandalizing the Church.

Mr. P. (Taking the Letter out of
his Pocket) Do you own the Con-
tents of this Letter?

Mr. Child. Yes, and it was Written
by me as with the Pen of a ready Writer.
I would fain believe, but all power
is taken away from me.

Mr.

Mr. P. I have discoursed with Mr. M. about your Case, and it is his Opinion, that a Recantation is your first Step, in order to peace in your mind, and spoke it with much concern of your Soul.

Mr. Child. (Shedding many Tears and expressing a passionate Inquiry) Is this true, that he is concerned for me. By which expression, with the manner of it, Mr. P. Collected that it gave some ease to the mind of Mr. Child to have his Condition entertained in such a Ministers thoughts.

This was the sum of all Child's Discourse at that time, which left him still beclouded, and distracted him in his Understanding, but not without some intermissions. But, as the Servants of God are always ready to relieve the distressed, so Child wanted not Company of good and gracious Souls to Condole his Case and Advise with. Soon after Mr. P. taking his leave, several Friends came. And one of 'em ask'd him, How is with you, Sir?

I am in great confusion, and disorder in my Spirit, (said he) I have sinned against so much Grace, that I am without hopes of receiving mercy.

O, said they, If your trouble is in respect of the Book which you have Written, whereby you have done so much injury to the Suffering People of God, the best way we can advise you to, is to free your Conscience from guilt, will be to make your Repentance and Recantation as Publick as your Sin is, Jo.

7. 19.

He reply'd, I must confess I stand greatly indebted to the Publick, but I am so confused in my mind, that when I think of doing, as I can do nothing.--There are three things which are a great Burden to me; my Sin against God, which is Impardonable; my Sin against God's People; and another thing---

What is that other thing? (cried they) To which he made no Answer.

Do

Do you think that impardonable Sin you mentioned, is the Sin against the Holy Ghost?

I cannot tell, said he.

Was what you did, done maliciously against God, Christ, and the holy Spirit, and God's People? said his Friends.

He reply'd No.

Then (added they) it may comfortably be concluded, you have not sinned that Sin, and therefore you may take Encouragement from the comfortable words of Christ, viz. that all other Sins and Blasphemies may be forgiven you: Consider the instances of *David, Manasseh, Peter, Paul, and the Jews* who were guilty of crucifying our Saviour, and imprecated the guilt of his Blood upon their Children, to whom yet our Saviour in his rich Mercy commands his Disciples first to Preach the Gospel. Is your condition worse than theirs? It may be your Endeavours heretofore, too much to advance Free-will, and the power

power of the Creature, may be one reason why the Lord permitted you thus to fall.

You have hit it, Sirs ; cry'd he, I once thought there was a power in man, but now I find it otherwise, for I cannot pray ; the Lord hath taken away the gift of Prayer from me — I have no desire after any thing that is good. I cannot repent.

O, said they, Christ is exalted to be a Prince and a Saviour to give repentance and remission of Sins. — Shall we now pray for you ?

He answer'd Yes.

Then one of the Company pray'd, and upon parting, Mr. Child thanked them for their Visit, and said to this effect : — All this will make against me.

Then some more Company came, and said to him, (as Physicians visiting their Patients, so Friends once that is wounded in Spirit, enquire what is the cause of his grief) : We pray you declare your mind herein. — To this,

for

for about half an hour, they could obtain no answer. (adding) That Paul endeavoured to recover such again as had fallen from an Article of Faith, without which they could not be saved, and counselled others in meekness to instruct such as oppose themselves, if God peradventure would give them Repentance to the acknowledgement of the truth. What do you think of *Spira's* condition?

— *Spira's* condition, said he, was nothing to mine; for Wrath is come, and coming on me to the utmost, because I have forsaken that which I have believed to be true, to embrace that which I knew to be false, thro' flavid fear to keep my self from sufferings. — I sought to be great in the World, but God crost me therein in all my designs. And since the hand of God hath been upon me, my Spirit hath oftentimes risen against God that gave me Nourishment by Food and Sleep. (And looking to the Ceiling, said,) I see as it were a little light thro'

thro' a cranny or crevise, as if I would desire to pray. (Then Tears came down his Cheeks abundantly, and he said,) If it would please God to manifest himself to me, I should be such a monument of Mercy as never was in the World, to be a warning to all others.

Then they added, It's the Apostle's Counsel, that we confess our faults one to another, and pray one for another, that we may be healed.

He reply'd with Tears in his Eyes, I cannot get this base Heart to open it self farther.

Then they pres'd him, saying, Shall we pray for you? No, no, ho, cry'd he, it's desired, said they, you two will set down in Writing the heads of your chief Trouble.

To which he answer'd, I did write something to that effect; but when I had done, I destroyed it; and here he left off, and said no more.

A while after he was again visited

by Mr. R. and some others, to whom he said, I had a turn in my Spirit the last Week, as a result of that warm discourse I had with you and Mr. Collings, concerning the Eminency and Sovereignty of the Grace of God, but it is now gone again.

Mr. R. Implore again the Throne of Grace.

Mr. Child, I regard Iniquity in my Heart, and God will not hear my Prayer. (And said to another) If God should send an Angel from Heaven to inform me, I should not believe it.

Crying out, O I cannot pray.

Mr. W. How can you, so long as you have a Lie in your Right-hand? Retract what you have done publickly, or else you cannot expect to have an heart to pray.

Mr. Child. (To Mrs. M.) How deplorable a thing is this, that I who have preached so much of the Glory of another World, should now be deprived of it all! — You will as surely see me damned, as you now see me stand here.

Mrs. M.

Mrs. M. Have you no Intermission ?
—Do such Thoughts always attend you.

Mr. Child. I have Intermission sometimes.

Mrs. M. Do you think that God cannot save you ?

Mr. Child. Yes, he can ; or else I might desire to be in Hell immediately.

Mrs. M. Do you think God will not save you ?

Mr. Child. I cannot believe that he will.

Mrs. M. What is the cause of all this trouble ?

Mr. Child. That cursed Book.

Being at one Mr. C's, in discourse concerning *Francis Spira*, Mr. Child said, I am an hundred times greater Sinner than *Spira*, a thousand times ten thousand times, yea, an hundred thousand times a greater Sinner than he.

Mr. C. Do you love me ?

Mr. Child. I love you. (And taking Mr. C. by the hand, said) I conjure thee by the eternal God, that thou take

104 *A Relation of the Fearful*

take care of my Wife and Children : I would give ten thousand Worlds for a God, and often — Oh, what an ungodly Family have I ! Husband cannot pray, Wife cannot pray, Children cannot pray, Servants cannot pray : While others are serving their God, we do nothing.

Other friends giving him a Visit, asked if they should Pray with him ?

Mr. Child. No, it is too late -- The company of good Men are a burden to me : -- They prest him to publish Repentance for his Book that had caused him so much Trouble.

Mr. Child. I sometimes thought so to do ; but I am so confused and confounded in my mind, that I know not what to do : I can do nothing to purpose.

Mr. L. (Offering him some good Counsel, and he returning no Answer, said) Do you think what I speak is insignificant ? Is there no weight in what we say ?

Mr. Child. There is not only enough in

in what you say to raise a Man from Earth to Heaven, but from Hell to Heaven, unless such an one as I, who have an Heart of a Devil—I have no heart to Read or Pray, all good is Departed from me.

Mr. Child being Ask'd, how it was with him, answered, very ill.

Mr. M. Mean you in Body, or Mind?

Wherat he walk'd up and down the Room very disconsolate, looking much downward.

Mr. M. Said, why do you look so much downward? Look up; for Salvation is not from Beneath, but from above.

Mr. Child Replied, I would look upward, but I cannot.—To another he said, that Hellish Book would Ruise him in Body, and Soul.

Another said, the Learned Dr. Twiss in his *Vindicta Gratiae*, confesseth there were depths in the Controversie between Calvinists and Ar-

minians, which he could not Fathom, yet he Believed the Truth against the Arminians.

Mr. Child. Oh I thought I could have dived to the Bottom of it by Parts, but I see I cannot.--And then, and at many other times said--I am broken in Judgment, I have no consistency in my self: I am lost; there is no Hope, no Hope.

Another Friend present with him, had mentioned and turned to Prov. 1. 25, 26. Ye have set at nought all my Counsel, and would none of my Reproof: I also will Laugh at your Calamity, I will mock when your fear cometh.

Mr. Child took the Bible, put his Finger on the Place, shewed it to us, and said, That's my Portion.

Mr. P. Speaking to Mr. Child concerning Redemption, and Forgiveness thro Faith in the Precious Blood of Christ, and Exhorting him to trust to it.

Mr. Child answered, Oh I cannot

reach

reach it, I cannot come at it.—Again (with a deep Sigh) said, the Black Tokens of Reprobation are upon me.

M. You are obliged to stoop to the Sovereignty of God.

Mr. Child. Oh I cannot, I would be above him. Oh that there should be an eternal blessed Being, and I sure never to enjoy him ! That there should be an eternal Wrath and Punishment, and I sure to fall to fall under it !—I shall be an eternal Monument of the Wrath of God.

Thus he Spun his Thread of Life with great Reluctancy, Fear, Horror, Torment, and Anguish ; and what is worst of all, in Despair of the Mercy of God ; so that he became an Object, not only of Pity, but for Atheists to stand and Admire, and Tremble at : And so he liv'd Contemning the Advice of Divines, and Physicians till the 15th of October 1684 when he most Miserably became his own Murderer by Hanging himself in his dwelling House Spittle-Fie'ds,

A further Account of Gods severe
Judgments on several other
Apostates.

IN the whole Book of God, there is not a more grievous or terrible Threatning pronounc'd on any Sin, than against Apostacy ; that is, a Wilful falling away from the Truths of the Gospel manifested unto us, or when persons for fear of Men, temptations of Gain or Preferment, compliance with the Fashions of a vain wicked World, or any other Carnal Motive, make Ship-rack of a good Conscience, and forsake that true Faith which they once profes'd, and trample under foot those blessed and pure Institutions of Christ, which they have been partakers of.. Who can read without Trembling, or consider without Horror, those repeated positive and astonishing Determinations, of God himself ; by the unerring pen of his Inspired Apostle ?

It is impossible for those who were once Enlightened and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Power of the World to come; if they shall fall away, to renew them again unto Repentance, seeing they crucify to themselves the Son of God a Fresh, and put him to an open shame : Heb. 6. 4. 5. 6. and again Chap. 20. verl. 25, and 37. If we Sin willfully after that we have received the Knowledge of Truth, there remaineth no more Sacrifice for Sin; but a fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries.

But besides the dreadful Sentence, such Backsliders are to expect from the Great Tribunal, Divine Vengeance is often pleased to inflict signal judgments on them, even here on Earth: For as generally they abandon the Ordinances of God, and turn out of the Ways of Eternal Life, merely for

for Lucre of some Temporal Advan-
tages, so 'tis but just that Providence
should defeat their *Hopes*, and render
them miserable in those things which
they so Wickedly pursue and over-
prize, as well as deprive them of those
Eternal Joys, which they Voluntarily
Undervalue.

Of this sort to the fore-going *His-
tory of Spira*, we shall here add di-
verse other remarkable Examples ;
and to shew that Heaven is no *Respec-
tor of Persons*, shall begin with some
Instances of *Crowned Heads*, which
having turn'd their Backs upon the
Gospel, soon felt the Avenging Hand
of Divine Justice, to whose Impar-
tial stroke the greatest Princes (tho'
sometimes called *Gods*) and too often
ador'd and Flatter'd (as such) are but
Animated Dirt, and Lighter than *Va-
nity*.

I. The Emperor *Julian* for his Re-
volt from Christianity, infamously

famous to all Generations, by the name of *Apostate*; was Bred up in the Christian Faith, and for his Learning admitted to be a Reader in the Church of *Nicodemia*; afterwards being Seduced by certain Pagan Sophisters turn'd *Heathen*, and by Various Subtle Arts endeavoured to Root out the Christian Religion, but never after he had declared himself such a Renegado, Prosper'd in any of his Undertakings: And at last, in an Unfortunate Expedition against the *Persians*, being Shot with an Arrow by an unknown Soldier, received his own Blood, Gushing out of the Wound into the Palm of his Hand; and in a desparing Malice against Christ, Flung it up towards Heaven, saying, *Vicisti tandem Galilea! At last thou hast been too hard for me, O Galilean!* (So the Wicked Wretch was wont in Scorn, to call the Blessed Jesus) and thus died in all Respects most Miserably.

2. To descend to latter Times, *Henry of Bullen*, King of *Navarr*, (Father of *Henry the Fourth*) Educated in the Reformed Religion ; being Inveigled with the imaginary Hopes of the *Crown of Sardina*, and the Provinces of the *Spaniard* ; left the Protestants both in Profession and Person, and became a *Persecutor* of those, whose *Protector* he - was : But whilst he cast his Ambitious hopes upon *Spain*, he was Deprived of his own *Crown* ; and God in Justice, (who never leaves any, that first leaves not him) gave him over to an *Immature and Violent Death* ; for a Bullet took him off within his own Trenches, Besieging the poor *Protestants in Roan*.

3. *Henry the 14th.* (his Son) how many Pitched Battles did he Fight, and still came off both with Safety and Victory ? How many Dangers did he Scape, even to Admiration, whilst he kept firm to the Protestant

Re-

Religion, in which he was Bred, and continued at Distance with the Pope ? But when for Politick and wordly respects, he tasted the same *Sour Grapes*, which set his Fathers Teeth on edge, and for fear of not getting firm possession of *Paris*, would rather hazard *Paradise*, and against the Dictates of his Conscience, to Facilitate and Establish (as he thought) his Seat in the Throne of *France*, Basely comply'd, and in Hypocrisy Suffered himself to be Formally Reconciled to the Church of *Rome*, did not long Survive this High Treason against the King of Kings : For first a young Jesuite with a Dagger struck him into the Mouth, (a fair Warning on those Lips which had renounc'd the Truths of his Redeemer) and still persisting without Repentance, soon after a Popish *Ravilliac* stabb'd him to the Heart in his Coach, as he was passing over the new Bridge at *Paris*.

4. The late famous French General, Marshal Turenne, had lived threescore years and upwards in the Reformed Communion, but at last, by I know not what *Court Poison*, or Jesuits *Charm*, (contrary to the Resolution of Holy *Polycarpus*, who being tempted to Apostacy, answered, *These eighty years have I served Christ, and never wanted any thing, and I will never now forsake so good and indulgent a Master*) was drawn away to Embrace Popery; when, behold! Soon after, he that had escap'd the Shock of so many Battles, was suddenly Slain, where he could not Rationally suspect any great danger, by a Cannon-Bullet, as he was viewing at great distance the Posture of the Enemies Camp, in the late War with *Germany*--I remember once I heard a *Papist* upbraid a Protestant with this Gentleman's change of Religion, saying-- *You see Turenne when he grew OLD, was willing to DIE in the Arms of our Mother Church*:

To

To which the Protestant very well reply'd---'Yes, Sir, 'twas when he was old; and 'tis nothing strange to hear that some men in their declining years begin to dote; for Faithful young Solomon, prov'd an old Idolater.

5. *Melancthon* (that Phœnix of Germany, has a Relation of Apostacy visibly Punisht in a certain Taylors Servant, whom he knew in the Year 1553, who being for a while a Zealous Professor of the Protestant Religion, afterwards removing to another place, was perswaded by some of his Companions to turn Papist again, and did with them go to Mass, and receive the Sacrament but in one kind; but at last returning again to his old Master, (who was Ignorant of the Fellows Relapse, but seeing him Neglect to participate of the Lords Supper) he began to Admonish him of his Duty therein; to all which he answered not a word for a long time; but in the end Roaring

ing out most Horribly, he Pronoun-
ced these words, or to this Effect.
*O Master! I am unworthy of that Holy
Banquet, I have denied the Gospel, and
am become the Devils perpetual Vassal:*
And whilst the words were yet in
his Mouth, suddenly Flung himself
head-long out of the Window, and
with the Force of the fall all his Bow-
els gushed out.

6. One *Latomus* that belong'd to
the Cruel Court of the *Inquisition*, had
in his Youth imbib'd some Principles
of true Religion, but the vanities of
the World soon Choak'd that good
Seed, and being preferred to a gain-
ful place in the *Popes Shambles* (for
so I may justly call the Bloody Inqui-
sition) thought he should not deserve
it, unless he became a most griev-
ous Persecutor of those whom his
Conscience told him were the Faith-
ful Servants of God. As the Pro-
verb assures us, That *one Renegado*
is worse than ten Turks; So Experi-
ence

ence shews, that when any that have formerly own'd Religion, revolt from it, they of all others become the fiercest and most Barbarous Persecutors of it, fearing, belike, that they shall still be suspected to be of the depressed Party, if they do not put off all Humanity towards them, and to avoid the Censure of *Hereticks* or *Pharaticks*, think there is a necessity to shew themselves profane Hell-hounds, Savage Canibals, or Incarnate Devils. This was this *Latomus*'s Course, no body so busie as he to find out, hunt after, suppress, destroy, and torment all that would not Conform to the false Doctrines, and vile Superstitions in the Church of *Rome*, by Law Established. But in the midst of his *Carier* God met with him, and suddenly struck him both inwardly and outwardly with terrors of Soul, and Bodily Diseases, and then his Eyes were opened, but not to Repentance, but to Despair; Astonishment seiz'd him, and he was

overwhelmed with Confusion and Horror, so that he sent for several Learned Men, and being in the Extremity of Desperation, freely of his own Accord confess'd his Impiety, in such Expressions as these ; ' O how heavy, ' how grievous is my Sin ; who willingly and willingly against my own Knowledge, against the Dictates of my Conscience, have employ'd my self in the Devils Drudgery, and persecuted Christ in his Members, and opposed the Truths of the Gospel, and stopt the Worship of God, and as much as in me lay endeavour'd with *Lucifer* to pull God out of his Throne, and to make void his Law, and preferr'd the Lusts and Pleasures, the Malice, and Revenge of vile and Wicked Men, before the Glory of God, the Charity which I owed to my Neighbours, and the Reverence which I ought to have paid to the Divine Commands ? Alas ! Thus have I Sinned against the Holy Ghost ; ' nor

nor can I hope for any forgiveness in
this Life, or to Eternity, but am
Damn'd for ever with the Devil
and his Angels, whose I am, and
whom I have served, and am In-
corporated into his Kingdom,
Henceforwards, behold not *Latomus*
as a Man, but as a very Devil; and
if your Eyes were opened, you
would behold my Hands and Feet
already Deformed, and Horrible
with filthy Claws, &c. The Lear-
ned Men that came to visit him, were
Astonished at these Discourses, espe-
cially perceiving that the same did
not proceed from an ordinary Me-
lancholly, or Distemperature of Brain,
(for in all things he was sufficiently
Sensible and Rational) but from a
sense of the Wrath of God, and Hor-
ror of Conscience. However one of
them, a Doctor of Divinity, and his
Intimate Friend, began with a long
and Christian Discourse to comfort
him, endeavouring to demonstrate to
him from God's Word, That there

was no Sin so grievous, but by the Grace and Mercy of God might be pardoned : To which *Latomus* readily answered, That he was not Ignorant that there were many places in Holy Writ, most Excellent and exceeding full of Comfort, but still they were nothing to him, for he wanted Faith and Reliance upon God, and knew already for a certain that the Sentence of Damnation was gone forth against him :
‘ And (said he) that you may not doubt thereof, you shall see that on this Bed whereon I lye, I shall without ever being able to rise from it, suddenly Dye ; but take me for an Example, and let me be a warning to all ; for, for this cause I sent for you hither, that being by me Admonished, you may Repent, and give over persecuting of the Faithful Servants of God. This and much more to the same purpose having said, he fell into Horrible Roarings and Howlings, and so in the presence of them all

all Expired ; his Countenance and whole Body being turn'd to so great a Deformity and Uglineſs , as was Frightful to Behold. This was Recorded in this very manner, by the Learned *Fimelius*, l. 3. *De Miraculis*, who attests it for a certain and notorious Truth.

The Remarkable History of John Diazius, and his Barbarous Brother.

7. *John Diazius* was born in *Spain*, brought up at *School*, afterwards he went to *Paris* to Study the *Arts*, where he continued 13 Years: But it pleased God, that whilst he read over the *Holy Scriptures*, and some of *Luther's Books*, and other *Protestant Divines*, he began to see and abominate the *Errors of Popery*. And therefore to further himself in the *Knowledge and study of the Truth*, he went to *Geneva* and thence to *Strasburgh*, where *Martin Bucer* observing

serving his Learning, Piety, and Diligence, obtained of the Senate, that he should be joyned with him, to go to the Disputation at *Ratisbon*, and when he came thither, he went to *Peter Mulvinda a Spaniard*, the Popes Agent in *Germany*, who when he knew that he came in the Company with *Bucer*, and the other Protestant Divines, he was much Astonished, and admired how he was so much changed from that which he knew him to be at *Paris*; and withal, he fretted exceedingly, that they had gotten a *Spaniard* amongst them, presuming that they would Triumph more in him than in many *Germans*; whereupon he left no means unessay'd, to draw him back again to the Church of *Rome*; sometimes making large Proffers and Promises unto him, other-times threatening severe Punishments, and mixing both with earnest Intreaties: But when by no Means he could prevail to divert him from the Truth, he sent for his Brother, *Alphonſus Di-*

minſus

acius, one of the Pope's Lawyers, from *Rome*; who hearing that his Brother was turn'd Protestant, came speedily into *Germany*, bringing a notorious *Banditti*, or Cut-throat with him, resolving either to reclaim or destroy him: When he came to *Ratisbon*, *Diazius* was departed to *Newburg*, about Printing of a Book of *Bucer's*; which *Alphonsus* hearing of, followed him thither; where after long debating of matters of Religion between the two Brothers, *Alphonsus* seeing the Heart of his Brother *John* to be constantly planted on the sure Rock of Gods Truth, that neither Preferments would allure him, nor Threats terrifie him, both having been used by the Pope's Agent: And that he himself by no perswasion could prevail with him to return to Popery, he feigned himself friendly to take his leave of him, and so departed: But shortly after he returned again with this *Ruffian*, whom *Alphonsus* sending, disgris'd with a Letter

Letter to his Brother, as *John Diazins* was reading the Letter, this Bloody Murtherer cleft his Head with an Hatchet he had prepared for that purpose: This happen'd *Anno Christi 1546*, and this inhumane *Cain* was highly commended by the Papists for it. But the Lord would not suffer such an unnatural Villany to go unpunish'd, for not long after he was so dogg'd and hunted with the Furies of his own Conscience, that being at *Trent*, when the Council was held there, he Hang'd himself about the Neck of his own *Mule*.

8. There was one *Burton* the Bayliff of *Crowland* in *Lincolnshire*, who in King *Edward* the Sixths time, was seemingly a Zealous Protestant; but as soon as ever Queen *Mary* came to the Crown, he soon turned Papist, and endeavoured to stir up his Neighbours to introduce the Mass; who being very forward in it, and the *Lords*-day following, this *Burton* went

to him, saying--*Sirrah, will you not say Mass? Buckle your self to it, you Knav, or by GODS Blood I will sheath my Dagger in thy Shoulders.* The poor Curate being affrighted herewith, betook himself to read the Mass; but shortly after, as this *Burton* with one of his Neighbours rode together upon the *Fen-Bank*, a *Crow* (as it appeared to be, and with her usual Note) flew over his Head, and voiding her Excrements, it fell on his Nose, and ran down upon his Beard, and stank so horribly, as set him a vomiting in a most violent manner; whereupon, hastening home, he betook himself to his Bed, but could eat nothing; and the *Stench* and Vomiting still continuing, with fearful Oaths and Execrations he lay cursing the *Crow* for thus *Poysoning* of him; and so remained in extream and continual Torments for two or three days, and then Roving, and without any Signs of Repentance, or fear of God, dyed.

9. One *Pavier*, the Tovvn-Clerk of *London*, in the Days of King *Henry the 8th*, a cruel Enemy to the true Professors of the Gospel, swore an Oath, That if the King would set forth the Scriptures in *English*, rather than he would live to see it, he would Cut his own Throat; but he broke his word, for he did not cut his Throat, but soon after (thinking, belike, a *Dogs Death* more fit for him than a *Calfs*) hang'd himself.

10. One *Rockwood* (of which Family there are many Papists to this day in *Suffolk*, and one of them was executed for the Gun-powder-Treason) vvas a great stirrer up of the Persecution against God's People in *Calais*, (before Queen *Mary*, to the everlasting Infamy, and Disservice of the *English Nation*, suffered that important Tovvn to be lost to the *French*) but being suddenly struck with Sicknes, he lay staring and raging, and perpetually crying out

All too late, all too late, for I have
Maliciously sought the Death, of many
Godly Persons, and against the light of
my own Conscience, and therefore, All too
late, all too late: And thus he continu-
ed unto his End.

Mr. Thomas Blair, a Privy-Coun-
sellor to the King of Scots, was a
great Persecutor of the Reformed
Christians in that Kingdom; but be-
ing by God smitten with Sickness,
he fell into Despair, Crying out,
That he was Damn'd, and a Cast away,
That he was Damn'd without Remedy,
&c. And when the Monks came to
his Bed-side, and pretended to Com-
fort him, he said be gone with your
Trumpery and Fooleries: I never
till now believed there was either God
or Devil, Heaven or Hell; I had no more
esteem of your Religion than I had of the
Doctrine of the Protestants; In what I
did, I acted only as a Politician, to get
Preferment and Money, and to that pur-
pose I engaged on the Bishops behalf, as
thinking

thinking them the strongest side, and that would best gratifie my hopes, and so I prevail'd with the King to cast out their *Adversaries*. All your *Masses*, and your *Fastings* can do me no good, for I am *Damn'd*, and the Devil hath me already in his *Gripes* to carry me to Hell, there to *Torment* me to Eternity, according to my *Deserts* : In which miserable Condition he dyed, without any Sign of true *Repentance*.

12. One *Lardin* who seemed to have had some taste of the *Gospel* in his *Younger Years*, seeing the *Storms* of *Persecution* begin to arise, not only forsook the *Truth*, but for gain turn'd an *Informer* against, and *Persecutor* of those that constantly *Professed* it, and particularly he *Discovered* and *Apprehended* one *Eagles*, who for *Religion* thereupon suffered *Death*. But soon after he himself, for a small *Crime*, was *Arraigned*, *Condemned*, and *Hang'd*. And as he stood at *Bar* to receive *Sentence*

Sentence of Death, he said publickly--*This is justly Falln upon me for Betraying the Blood of that Just and Holy Man, George Eagles, who through my means was Condemned, and I sold his Life for a little Money.*

13. That exemplary Judgment of God poured out upon *Stephen Gardiner*, Bishop of *Winchester*, in Queen *Maries* days, all Generations will have cause to remember, and Admire. This cruel Bishop upon the day wherein Reverend *Latimer*, and Learned *Ridley* were to be Burnt at *Oxford*, was so eager upon their Deaths, that althô some Great Noble-men came to Dine with him that day, yet he would not set down to Dinner, till one of his Servants whom he had sent thither on purpose, coming Post from *Oxford*, about 4 of the Clock in the Afternoon, brought word that Execution was done upon them. Then did he haste to Dinner, and was very Merry, but e're

e're he had eaten many Bits, a Sudden Stroke of Gods Hand fell sore upon Him, so that he was Carried immediately to his Bed, in which he continued for 15 days, in Intolerable Anguish and Torments, Rotting above Ground, during all which time he could void nothing that he received, either by Stool or Urine; his Tongue also hung out of his Mouth, Swoln and Black, and so he Languish'd, and Pined away in great Anguish and Misery.

For a Conclusion, as I would not break any *bruis'd Reed*, nor be altogether a *Boanerges*, Thundering and Lightening out of Judgments, but also a *Barnabas*, a *Son of Consolation*, and pour Balm of *Gilead* into those *Wounded Spirits*, who out of Humane Frailty, and Satans Suggestions, and the Worlds Temptations, may too far Comply, against the Dictates of their own Consciences, and for the same, may Happen to be Smitten, with

with the Terrors of the Lord. I shall here add one Eminent Example of a great *Light* of the Church that fell in that kind, and was brought to the very Brink of *Despair*, and yet by Gods Grace Repented, and was Happily Restored: But let not the Reader think a slight or Superficial Repentance would serve the Turn; you shall soon perceive by the Vehemence of his Expressions, proceeding from a Heart all over in Confusion and Agonies, what Soul-Convulsions he had endured, before he could receive any glimpse of Comfort.

The Case is that of *Origen*, a Person for Learning, Zeal, and other Gifts, as Famous as any in the Primitive Church, after the Apostles Days. In the Reign of *Decius*, for the Doctrine of Christ, he under went Bands and Torments in his Body, Wracking, with Bars of Irons, Dungeons; besides several threats of Death and Burning.

Burning, &c. At length, hearing that some Christians were carried to an Idol-Temple, to force them to Sacrifice, he out of his Zeal, ran thither to encourage and dissuade them from it: When his Adversaries saw him, they let go the other, and laid hold upon him, putting him to his Choice, whether he would offer Incense to the Idol, or have his Body Defiled with a Foul and Ugly Blackamoor. He chooses to offer Incense. Then did they presently put Incense into his trembling Hands, and whilst he Demur'd upon it, they took his Hands and caused him to throw it into the Fire, and thereupon presently Cried out, *Origen hath Sacrificed, Origen hath Sacrificed.* After this Fact he was Excommunicated by the Church, and being filled with Shame and Sorrow, he left *Alexandria*, and came to *Jerusalem*, where he was even constrained by Importunity to Preach to them. He took his Bible, opened it,

it, and the first place he cast his Eye upon, was this Scripture, *Unto the Wicked, saith God, why dost thou preach my Law, and take my Covenant into thy Mouth?* *Psal. 50. 16.* When he had read these Words he sat down, and burst out into abundance of Tears, the whole Congregation weeping with him also, so that he was not able to say any more unto them. After this he wandered up and down in great grief and torment of Conscience; and wrote the following Lamentation.

IN the bitterness of grief of Mind,
I go about to speak unto them,
who shall hereafter read this Confused Writing. But how can I speak,
when my Tongue is tied up, and
my Lips dare not once more Wag?
My Tongue doth not his Office,
my Throat is dried up, and all
my Senses and Instruments are
polluted with Iniquity—O ye Saints
and Blessed of God, with Waterish
Eyes,

Eyes, and wet Cheeks soaked in
Dolour and Pain, I beseech you
to fall down before the Seat of
Almighty God, for me miserable
Sinner, who by reason of my Sins
dare not crave ought at the Hands
of God. Wo is me, because of
the Sorrow of my Heart.—Wo is
me my Mother, that ever thou
broughtest me Forth.—A Righteous
man, to be conversant in Unright-
eousness : An Heir of the King-
dom of God, to be an Inheriter of
the Kingdom of Satan : A Minister,
to be found Wallowing in Impiety :
A Man beautified with Honour
and Dignity, to be in the end
Blemished with Shame and Igno-
miny :—A lofty Turret, yet sud-
denly thrown to the Ground : A
burning Light, yet forthwith
Darkned : A fruitful Tree, yet
quickly Withered . A running
Fountain, yet by and by dried up.
Wo is me, that ever I was decked
with Gifts, and Graces, and now
seen

seen pitifully deprived of all. But who will Minister Moisture to my Head? And who will give Streams of Tears unto my Eyes, that I may Bewail my self in this my Sorrowful Flight? Alas! O my Ministry, how shall I lament thee? O all ye my Friends, tender my Case, and Pitty my Person, that am so dangerously Wounded! Pitty me, O ye my Friends, for that I have now Trodden under Foot, the Seal and Cognisance of my Profession, and joyned in League with the Devil. Pitty me, O ye my Friends, for that I am rejected, and cast away from before the Face of God Almighty. There is no Sorrow comparable to my Sorrow; there is no Affliction that exceeds my Affliction, no Bitterness that passeth my Bitterness, no Lamentation more Lamentable than mine; neither is there any Sin greater than mine; and there is no Salve for me: Where is that good Shepherd

138. Origen's Lamentation.

Friend of Souls? Where is he that went down from Jerusalem to Jirico, which Saved and Cured him that was wounded by Thieves? Seek me out, O Lord, that am fallen from the higher Jerusalem which has broken the Vow which I made in Baptism, &c. Alas! That ever I was Doctor, and now occupying not the Room of a Disciple. Thou knowest, O Lord, that I fell against my Will; whereas I went about to enlighten others, I darkened myself. When I endeavoured to bring others from Death to Life, I brought myself from Life to Death: When I minded to present others before God, I presented myself before the Devil; When I desired to be found a Friend and Favourer of Goodness, I was found a Foe, and Favourer of Iniquity: When I set myself against the Assemblies of the Wicked, and reproved their doing, there found I Shame, and the most Pestilent Wound of the Devil. Son

promised me to be Baptised ; but after that I passed from them, the Devil the same Night Transformed himself into an Angel of Light, and said unto me, when thou art up in the Morning, go on, and persuade them, and bring them into God : But the Devil going before me, prepared the way, &c. and I, O unhappy Creature, skipping out of my Bed at the dawning of the Day, could not finish my wanted Devotion, neither Accomplish my usual Prayers, desiring that all Men might be Saved, and come to the knowledge of the Truth, whilst in the mean time I Wrapped my self in the Snares of the Devil. I gat me to those wicked Men, I required them to perform the Covenant made the Night before, I, silly Son, knowing not their Subtilty, and we came to the Baptism. O blinded Heart, how didst thou nor Remember ? O foolish Mind, how didst thou not bethink

140 *Origen's Lamentation.*

Rethink thy self ? O wileſs Brain,
how didſt thou not understand ?
But it was the Devil that lulled
thee Asleep, and in the end, Slew
thy Unhappy and wretched Soul ?

—O thou Devil, what haſt thou
done unto me ? How haſt thou
Wounded me ? I Bewailed ſome-
times the fall of Sampſon, but now
have fallen Worse my ſelf : I Be-
wailed formerly the fall of Salomon,
but now have I fallen Worse my
ſelf : Sampſon had his Hair cut off,
but the Crown of Glory is fallen
off my Head. Sampſon lost the Car-
nal Eyes of his Body, but my Spi-
ritual Eyes are put out : It was
the Wilneſs of a Woman, that
brought Confuſion upon him : But
it was my Tongue that brought
me into this Sinful Condition. — Alas
my Church liveth, yet I am a Wid-
dower ! My Sons be Alive yet I
am Barren. Every Creature Re-
joyceth, and I Alone am Desolat
and Sorrowful, &c. Bewail me, O
ye

ye Blessed People of God, who are
Banished from God.—Bewail me, who
am shut out of the Wedding-
Chamber of Christ. Bewail me, who
am Abhorred of the Angels, and Se-
vered from the Saints.—Who know-
eth whether the Lord will have
Mercy on me, and whether he will
Pity my Fall ? Whether he will
be moved with my Desolation ?
Whether he will have respect to
my Humiliation, and Incline all his
tender Compassions towards me ?
I will Prostrate my self before the
Threshold and Porch of his Church.
that I may Intreat all People, both
small and great, saying unto them
Trample and Tread me under Foot,
who am the unsavoury Salt, Tread
upon me who have no Taste nor
Favour of God ; Tread upon me,
who am fit for nothing. Now let
the Elders Mourn, for that the
Staff whereon they Leaned is Fallen :
Now let the Young Men Mourn,
for that their Schoolmaster is fallen :

Now is the Virginie Mouri, for that
Peradventure of Virginity is Defiled.
Now let the Ministers Mour, for
that their Patron and Defender is
thoroughly fallen. Wo is me that I
fall so Lewdly? Wo is me that I
fell most Dangerously, and cannot
Rise again. Assist me, O Holy Spirit,
and give me Grace to Repent; let the Fountain of Tears be opened,
and Gush out into Streams, to see
if Peradventure I may have Grace
thoroughly to repent, and to wipe
out of the Book of my Conscience,
the Accusations Printed therein a-
gainst me. But thou, O Lord, think
not upon my polluted Lips, neither
weigh thou the Tongue that hath
uttered lewd things, but accept of my
Repentance, &c. And have mercy
upon me, and raise me up out of the
Mire of Corruption, for the puddle
thereof hath even Choaked me up.
Wo is me that was sometimes a
Pearl glistering in the Golden Gar-
land of Glory, but now am thrown
into

into the Dust, and into the
Mire of Contempt, and into
the Salt of God's Law, and into
Dunghill, &c. Now I will confess
myself, and turn my face unto thee, O Lord.
Why hast thou lift me up, and cast
me down? — I had not committed
this Impiety, unless thou hadst withdrawn
drawn thine hand from me. — But
why, O Lord, hast thou shut my
Mouth, by the Holy Prophet Da-
vid? How, have I been the first
that Sinned, or am I the first that
fell? Why hast thou forsaken me,
being Desolate, and Banished me
from amongst thy Saints, and Aston-
ished me, when I should Preach
thy Law? — David himself, who
hath shut up my Mouth, Sinned too
bad in thy Sight, yet upon Repen-
tance thou Receivedst him to Mercy.
Peter, that was a Pillar, after his fall,
Wipes it away with Salt Tears, not
continuing long in the Puddle of
Infidelity. — Now I humbly beseech
thee, O Lord, call me Back, for
that

that I have Tread a most Perillous and destructive way ; grant me that good Guide and Instructor, the Holy Ghost, that I become not the Habitation of Devils : But that I may Tread under foot the Devil, that Trod upon me, and overcom- ing all his Sleights, may be again Restored to the Joys of thy Sal- vation.—Now all ye which behold my Wound, Tremble for fear, and take heed that ye Slumber not, nor fall into the like Crime : But rather let us Assemble together, and rend our Hearts &c. I Mourn and am Sorry at the Heart-Root, O ye my Friends, that ever I so fell, &c. Let the Angels Lament over me, because of this my dangerous Fall. Let the Assemblies of Saints Lament over me, for that I am severed from their blessed Societies. Let the Holy Church Lament over me, for that I am wofully Declined. Let all the People lament over me, for that I have my Death's Wound.—Bewail me

me that am in like Case with the Reprobate Jews, for this, which was said unto them, why dost thou Preach my Laws, &c. Now soundeth alike in my Ears; what shall I do that am thus beset with manifest Mischiefs?

Alas ! O Death, why dost thou Linger ? Herein thou dost Spire, and bare me Malice. O Satan, what mischief hast thou brought unto me ? How hast thou pierced my Breast, with thy Poysorous Dart ? Thinkest thou, that my Ruin will avail any thing at all ? Thinkest thou to procure to thy self any Ease or Rest, whilst that I am grievously Tormented ? who is able to Signifie unto thee, whether my Sins be Wiped and done away ? Whether I shall not again be coupled with, and made a companion to the Saints ? O Lord, I fall before thy Mercy Seat; have Mercy upon me, who Mourn thus out of Measure, because I have greatly Offended—Rid my Soul, O Lord, from

from the Roaring Lyon. The Assembly of the Saints doth make Intercession for me, who am an unprofitable Servant. Shew mercy, O Lord, to thy wandering Sheep, who is subject to the rending Teeth of the Ravenous Wolf: Save me, O Lord, out of his Mouth, &c. Let my Sack-cloth be rent Asunder, and Gird me with Joy and Gladness. Let me be received again into the Joy of my God. Let me be thought worthy of his Kingdom, through the Earnest Petitions of the Church, which Sorroweth over me, and Humbleth her self to Jesus Christ in my Behalf; to whom with the Father and the Holy Ghost, be all Glory and Honour, for ever, and ever. Amen.

F I N I S.

First 1512

82 VIII

Advertisement.

A most precious and incomparable Water for the Eyes, whose Virtue is such, that it Cures with God's Blessing, all Ulcers, Sores, and Rheumatisms, which comes of Colds, Agues, violent Fevers, hard Drinking, Surfeits &c. It is a wonderful preserver of the Sight, and prevents Films, Pusnes, Fluxes, Rheums, and Ophthalmia from endangering the Eyes. It is of an admirable Healing Quality, and of great benefit to the Eyes, when us'd after the Malignity of the Small-pox is over, either in Old or Young, thereby preventing Dimness, Watrishnes, and running Humours, and protecting the Sight, even to Old Age. It is Sold by Benj. Harry, at the Golden Boar's-head against the Cross-Keys-Inn, in Grace-Church-Street. Price One Shilling the Bottle.

new Robin 96

